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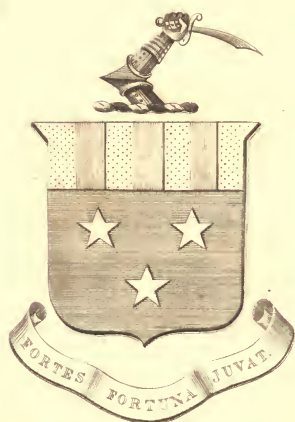


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Alexander Dixon.





THE EARLY LIFE  
AND PROFESSIONAL YEARS OF  
BISHOP HOBART.

OXFORD : PRINTED BY D. A. TALBOYS.

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THE EARLY LIFE  
AND PROFESSIONAL YEARS OF  
BISHOP HOBART.

BY JOHN M'VICAR, D. D.

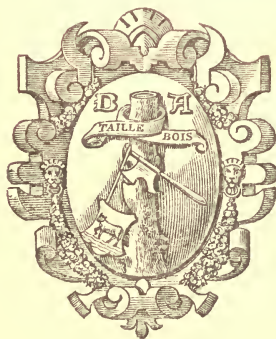
PROFESSOR OF MORAL AND INTELLECTUAL PHILOSOPHY AND  
POLITICAL ECONOMY IN COLOMBIA COLLEGE,  
NEW-YORK.

WITH A PREFACE CONTAINING  
A HISTORY OF THE CHURCH IN AMERICA,

BY

WALTER FARQUHAR HOOK, D. D.

VICAR OF LEEDS, PREBENDARY OF LINCOLN, AND CHAPLAIN IN  
ORDINARY TO THE QUEEN.



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OXFORD: D. A. TALBOYS,

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MDCCXXXVIII.



TO  
THE MOST REVEREND FATHER IN GOD  
WILLIAM HOWLEY,  
ARCHBISHOP OF CANTERBURY,  
PRIMATE OF ALL ENGLAND AND METROPOLITAN ;

THE MOST REVEREND FATHER IN GOD  
LORD JOHN BERESFORD,  
ARCHBISHOP OF ARMAGH,  
PRIMATE AND METROPOLITAN OF ALL IRELAND ;

THE RIGHT REVEREND FATHER IN GOD  
JAMES WALKER,  
BISHOP OF EDINBURGH, PRIMUS OF ALL SCOTLAND ;

THE RIGHT REVEREND FATHER IN GOD  
ALEXANDER V. GRISWOLD,  
BISHOP OF MASSACHUSETTS, RHODE ISLAND, NEW HAMPSHIRE,  
VERMONT, AND MAINE,  
PRESIDING BISHOP OF NORTH AMERICA,

THIS VOLUME  
IS DUTIFULLY INSCRIBED.



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## P R E F A C E.

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THE present volume consists of two small works, originally published in America, by the Rev. Dr. McVicar, the one entitled "The Early Years," the other "The Professional Life" of the Right Reverend Father in God, Henry Hobart, D. D., late Bishop of New-York.

They were sent to the Editor by his Reverend Friend, Dr. McVicar, with a request that he would exert himself to obtain subscriptions for the establishment of a Library to be attached to the Theological Seminary at New-York,—an institution in the welfare of which the late venerable Prelate was known to take the deepest interest. It immediately occurred to the Editor that he might further this object by republishing in this country the two works now presented in one volume to the public. With this view he inquired of his publisher, whether he would be willing to undertake the publication, and to devote half of the profits to the Theological Seminary. Mr. Talboys, with his usual liberality, replied, that "It had pleased God to bless him in the basket and in the store, and he should delight in evincing his gratitude by showing his devotion to the holy and apostolical Church of which he was a member;" he, therefore, proposed to incur all the risk of the publication, and to devote to the Theological Seminary *the whole of the profits*. To eulogize such conduct would be to waste words.

The Editor at the same time admits that this was not his only or his chief object in publishing this volume. He

regarded it also as the means of making the British public better acquainted with the American Church, and as a medium for the inculcation of much that is high in principle and holy in sentiment. It exhibits an example of the success which may always be expected to attend the ministry of those, who adhere, without compromise, to the doctrine and discipline of the Catholic church, however unpopular for a time their conduct may be. The faith of a true Christian will lead him to believe that the blessing of God will ultimately rest on the labours of all who seek to advance God's cause in the manner appointed by God himself. The instruments may be dishonoured, the agents may be subjected either to the physical persecutions of Queen Mary's reign, or to that moral persecution which in the present age is directed against all true Churchmen—but the cause will triumph. This fact is particularly exemplified in the history of Bishop Hobart. When that Prelate commenced his labours, the Church in America was almost annihilated. No one had appeared who ventured boldly to assert the doctrines of the Catholic Faith in a republican land. Those who held them, held them in secret: and the divine blessing seemed to be withdrawn. After the election of Dr. Hobart to the episcopate, there was a doubt whether a sufficient number of Bishops could be assembled in synod to confer upon him a canonical consecration. But with that consecration a new era commenced. Through much evil report, and notwithstanding those calumnies in which religious factionists are too apt every where to indulge, he called the attention of Churchmen to those grand principles which distinguish the Catholic Church of CHRIST from the sects of Christianity, whether Romish or Protestant. Those principles, though for a time opposed, were gradually adopted by Churchmen generally, and although he died, comparatively speaking, a young man, yet he lived to see the Church flourish-

ing under the superintendence of many Bishops, while every year a multitude of believers was added to it.

A few observations occur in the following pages which will be considered by the English reader as objectionable: but the Editor has not thought it necessary to notice them, as their incorrectness is sufficiently obvious. The English Churchman is perfectly ready to admit, that there are incidental inconveniences attendant on the union of the Church with the State: among others he laments its tendency to encourage Erastian Heretics within the pale, who, thinking only of the temporalities of the Establishment, impede the proceedings of the Church; and, instead of cultivating a friendly intercourse with true Churches, think only of an alliance offensive and defensive with established communities; who, for instance, in the extremity of their selfishness and worldliness of mind, would rather renounce all connection with the poor and oppressed Episcopalians of Scotland than offend the established kirk, though Presbyterians pronounce Episcopacy to be Anti-christian. But the American Churchman is apt, in his nationality, to exaggerate these evils; overlooking the various advantages of such a union, both to the country and to the Church, by the creation of a kind of religious atmosphere, and entirely blinding his eyes to the still greater disadvantages of his own system. The very circumstance that the Churchmen of America are obliged to seek for subscriptions in England for the establishment of a library to be attached to their chief Theological Seminary at New-York, is quite sufficient to show the inadequacy of the voluntary system, modified even, as it has been, by our American brethren, to meet the claims and the wants of the Church. The Editor feels sure that his friends in America will not take offence at these remarks. If we think it pardonable and even praiseworthy in them,

though we do not agree with them in this respect, to vindicate what they consider to be the superiority of their own system; they must make allowance for us when we prefer to remain as we are, and when we regard theirs as only the best system that could be adopted under existing circumstances. The English Churchman who regards the Church as a religious Society instituted by our blessed Saviour, and handed down to us by the apostolical succession, rejoices to see the principles of the Church fairly carried out under circumstances the most unfavourable; he sympathizes with his North American brethren: and he regards the American Church with feelings of parental affection: but he looks upon her as “a lily among thorns;” while for himself he says:—

Hail to the Crown by Freedom shaped—to gird  
 An English sovereign's brow! and to the throne  
 Whereon he sits! whose deep foundations lie  
 In veneration and the people's love;  
 Whose steps are equity, whose seat is law.  
 —Hail to the state of England! and conjoin  
 With this a salutation as devout,  
 Made to the spiritual fabric of her Church,—  
 Founded in truth, by blood of martyrdom  
 Cemented, and by hands of wisdom reared  
 In beauty of holiness, with ordered pomp  
 Decent and unproved. *The voice that greets  
 The majesty of both, shall pray for both;  
 That mutually protected and sustained,  
 They may endure long as the sea surrounds  
 This favoured land, or sunshine warms her soil<sup>a</sup>.*

WORDSWORTH.

<sup>a</sup> When Bishop Hobart returned from England to New-York, he drew a comparison between the circumstances of the Church under the modified voluntary system of America and those of the established system in England—deciding in favour of the former. This brought

Before the declaration of American Independence, the British Colonies in America were under the jurisdiction of the Bishop of London, and the number of Episcopalians was small. Several attempts were made to introduce an Episcopate, but they failed. Archbishop Secker exerted himself most honourably in the cause, and merely sought from Government the Royal permission to consecrate Bishops for the Colonies, without claiming for them any temporal rank or power. At the time of the controversy about the Stamp Act, the subject was brought forward by the Rev. East Apthorpe, and again, a little before the Revolution, by Dr. Chandler, of Elizabeth Town. The measure was unpopular among the Americans themselves, who thought it would strengthen the hands of the civil Government; and it was most violently opposed by Dissenters of all denominations in England, who formed a committee in London to prevent its being carried into effect. This is another proof, if proof were wanting, of the real illiberality of many who clamour most for liberty; of the actual intolerance of the votaries of toleration. Episcopalians regard certain offices which can be discharged by a Bishop only, as essential to their spiritual edification and comfort; and to prevent their enjoying

upon the Bishop a violent and unchristian attack from the Erastians in this country, who are unable to make a distinction between the Church and the Establishment. Against these uncharitable assailants—men peculiarly violent against Churchmen, who consider the question of an Establishment though an important yet only a secondary consideration,—he found a vindicator in one whose friendship must have been regarded as an honour even by the Bishop of New York. The Rev. Hugh James Rose, “whose praise is in all the Churches,” came forward, and with his usual eloquence and power of argument proved that, without compromising our attachment to the civil and religious constitution of England, we can honour the American who prefers, however mistakenly, the institutions of his native land.

this blessing Dissenters combined. Nay, we may observe, that, even after the Revolution, it was doubted whether the new Republicans would tolerate the existence of a Bishop within their dominions.

It is always lamentable to see great national objects sacrificed to the low purposes of party. But such seems to have been the case, in many instances, with respect to the American Colonies. Good policy, as well as sound piety, would have led the mother country to establish and maintain the Church in those parts. "To persons who may give their attention to the colonial history," says the late venerated Bishop of Pennsylvania, "the question may occur, Why did not the British Government so far consult its own interests, as to authorize the consecrating of Bishops for America? The answer is, Any Ministry, who should have ventured on the measure, would have raised up against themselves the whole of the Dissenting interest in England; and the weight of that interest was more important to them than the making of a Party for the mother country in the Colonies<sup>b</sup>." These are facts worthy of record. The nation, forgetful that religion is a national concern, instead of seeking to promote the glory of God in the Colonies, bowed before the golden image of expediency, and was humbled by defeat, and punished by the loss of her colonial possessions.

When the independence of the United States was acknowledged, some fears were entertained whether the English Government, uninstructed by past experience, and still influenced by the short-sighted policy of the world, would permit the English Bishops to consecrate

<sup>b</sup> *Memoirs of the Protestant Episcopal Church in the United States of America*, by the Right Reverend Father in God, William White, D. D., Bishop of Pennsylvania, p. 5.

Americans. By some persons it was proposed to meet the difficulty by the election of one of the American clergy, who might without consecration, assume the Episcopal authority. At such a proposition the Churchman can scarcely repress a smile. The question between Churchmen and Sectarians, concerning Episcopacy, is not a mere childish question as to which form of Church government may be the best. If it were so, the lover of peace and concord would pronounce this to be a thing indifferent. But this is not a mere matter of preference, expediency, or prejudice: the question is one which relates to the validity of the sacraments, and to the right of any community *renouncing* Episcopacy to be called a branch of the Catholic Church. Unless the ministers of the Gospel are sent by CHRIST what right have they to act in his name? If a man were passing through a foreign country, he might be perfectly competent to act as ambassador for the Queen of England, so far as personal qualifications are concerned, but would any foreign Prince or Potentate receive him as such, unless he could produce his credentials? Many a lawyer may be as well qualified to perform the duties of the Lord High Chancellor, as the Chancellor himself, but is he, on that account, able to act as Chancellor? Certainly not, unless he has received a commission from the Sovereign. And so with respect to religion, what right has a man to act as the ambassador of God, unless God has commissioned him so to act? He may be an eloquent man, and mighty in the Scriptures, he may be a pious man, but he has no authority to speak in God's name until God has authorized him so to do. "How," asks St. Paul, "shall they preach," that is, preach lawfully, "except they be sent<sup>c</sup>,"—sent by God? With respect to the Ministry, in the Jewish dis-

<sup>c</sup> Romans, x. 15.

pensation it was said: "No man taketh this honour unto himself but he that is called of God as was Aaron<sup>d</sup>." "But, if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory<sup>e</sup>." If a mission from God were necessary for the Jewish Ministry, *a fortiori*, reasons the Apostle, it must be necessary for the Christian Ministry. Nay, "Even Christ," says St. Paul, "glorified not himself to be made an High Priest<sup>f</sup>, "but, as Isaiah says," the spirit of God was upon him because the Lord hath anointed him to preach glad tidings:" even He entered not upon his ministerial office until he was externally appointed thereunto. And as He was sent by the Father, so were the Apostles sent by Him to be his supreme ministers for the government of his Church, the administration of his sacraments, and the preaching of his Gospel. "As my Father hath sent me," he said soon after his resurrection, "even so send I you<sup>g</sup>." As governors and chief pastors of the Church sent by Christ, the Apostles soon appointed under themselves Presbyters<sup>h</sup>, called also Priests, in every city, and Deacons who were ordained to preach and administer the sacrament of Baptism<sup>i</sup>. To confirm, however, persons who had been baptized, and to ordain ministers, was a power not confided to these orders of the Ministry, but reserved by the Apostles to themselves. Thus, when Philip the Deacon had converted the Samaritans and baptized them, Peter and John, two chief Pastors, went down to Samaria to confirm them. So that the Church during the greater part of the lifetime of the Apostles was constituted thus: the members were baptized believers; to officiate among the several congrega-

<sup>d</sup> Heb. v. 4.<sup>e</sup> Cor. ii. 9.<sup>f</sup> Heb. v. 5.<sup>g</sup> John, xx. 2.<sup>h</sup> Acts, xiv. 23, and xx. 28.<sup>i</sup> Acts, viii. 5.

tions of whom, by preaching, praying, and administering the sacrament of the LORD'S Supper, Priests were appointed, with Deacons under them ; while over the whole body the Apostle who had formed the Church acted as chief pastor, or as we should now style him, Bishop ; either holding an occasional visitation, or sending for the Clergy to meet him at a certain place, as when St. Paul summoned the Clergy of Ephesus to meet him at Miletus, or else sending to them those pastoral addresses which, in the Epistles, now form so important a part of the Bible. At length it became necessary for the Apostles to admit to their own superior order certain of their converts, that the chief pastors of the Church, those empowered to commission men to act as Ministers of God, might not become extinct at their own death. Of this we have an instance in Titus. He was placed in Crete by St. Paul to govern the clergy there, to ordain Priests in every city, to administer discipline<sup>k</sup> ; to act, in short, as chief pastor, or as we should now style him, Bishop. In like manner Timothy was set over the Church of Ephesus, to ordain Priests and Deacons, to judge and censure offenders<sup>l</sup> ; to act, in short, as chief pastor, or as we should now style him, Bishop. Here we see the three orders of the Ministry distinctly mentioned. First, Paul and Timothy of the highest order ; Secondly, Bishops, or overseers, or Priests of the second order ; Thirdly, Deacons of the third order. And so stood the matter in the Apostles' times. There was the order of chief pastors called sometimes Apostles, sometimes Angels or Messengers sent from God, sometimes Bishops ; there was the second order, called Presbyters (contracted Priests) or Elders, and sometimes also, as we have just seen, Bishops,

<sup>k</sup> Titus, i. 5 ; iii. 10.

<sup>l</sup> 1 Tim. i. 3 ; v. 19 ; 2 Tim. ii. 2.

from their taking oversight of their own congregations as the chief pastor did of all the congregations in his diocese or district; there was, thirdly, the order of Deacons, and under these the laity, consisting of all baptized converts "who continued in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers."

In the next age, the three orders being carefully preserved, the higher order of ministers dropped the designation of Apostles, appropriating that title to the twelve only, and took the name of Bishop to themselves, as it is to this very day. The Presbyters at the same time ceased to be called by the title of Bishop. But though the name of the highest order was gradually changed, the office remained,—the office of chief pastor. As Christ was sent by the Father, so Christ sent the Apostles, as the Apostles were sent by Christ, so they sent the first Bishops; as the first Bishops were sent by the Apostles, so the first Bishops sent the second race of Bishops; the second, the third; and so down to our present Bishops, who can all of them thus trace back their spiritual descent from the Apostles. And as the Apostles, acting under the guidance of the Spirit of truth, delegated a portion of their powers to inferior ministers, so the Bishops commissioned the Priests and Deacons to act under them. It is thus that the Episcopal Clergy prove that they are sent by Christ, the first sender;—that they have authority to minister in Christ's name; and that they belong to that body of men to whom in their ministrations, Christ promised "Lo! I am with you always, even unto the end of the world." Thus, St. Cyprian in the primitive age concluded: "Unde scire debes episcopum in ecclesia, et ecclesiam in episcopo, et si qui cum episcopo non sit in ecclesia non esse;" or, to adopt the words of Mr. Law, the pious author of the *Serious Call to a Devout and Holy Life*, "If there be no uninterrupted succession, then

there are no authorized ministers of Christ, if no such ministers, then no Christian Sacraments ; if no Christian Sacraments, then no Christian Covenant, whereof the Sacraments are the stated and visible Seals."

These are some of the reasons which in the opinion of the episcopalian, render the apostolical succession necessary. Of all the silly objections brought against this doctrine, that which is popular with the Erastian heretic of the present day is the most absurd, when he objects to assert the apostolical succession, lest by so doing, he should "unchurch" other Protestant societies. To be consistent he ought also to refuse to assert the Doctrine of the Trinity, lest he should "unchristianize" Socinians. But who is the Erastian heretic, that he should have power "to church," or "to unchurch," Christian societies? Without his sanction, it is a plain matter of fact, and to be ascertained as such, whether anti-episcopal societies of professing Christians be Catholic Churches or not. By perversely rejecting Episcopacy, or pertinaciously opposing episcopal Communion, they either have, or have not, unchurched themselves. The declaration of this fact, to warn men of their error, may be an act of charity, but it can alter the fact neither one way nor the other. It is a fact to be proved, or disproved. The opponent of Episcopacy may dispute the fact, but the Episcopalian must hold it, or he ceases to be an Episcopalian. Nor can he be accused of want of charity for so doing, any more than the Erastian himself, if he asserts, which probably he may, that some doctrines are essential to salvation. The Trinitarian is equally uncharitable, on this principle, since he condemns the Socinian; the Socinian because he condemns the Deist; the Deist because he condemns the Atheist. The true Christian feels that it is his duty to maintain the *whole* truth as it is in Jesus, to declare the whole counsel of

God. If, in so doing, consequences may seem to result from his doctrine which he may shrink from maintaining, his answer is,—“Such is the truth, and I assert it; such the rule, to which exceptions *may* be made though I am not authorized to declare them; such the counsel of God,—as to the rest I condemn no man, though I may believe him to be dangerously in error,—because I am commanded not to judge.”

Now, whether Episcopalians are right or wrong, liberal or illiberal, such *being* their doctrine, our American brethren were compelled to reject all offers to create a spurious Episcopacy. But while the negotiations between the American Episcopalians and the English Bishops were pending, a very kind offer was made to Mr. Adams the minister of the United States at the court of St. James's, by M. de St Saphorin, the minister of the crown of Denmark, with the consent of his court, to have the American Clergy consecrated by the Bishops of the Danish Church. It has of late years been ascertained, that while the Episcopal succession has certainly been preserved in the Church of Sweden, it has been lost in the Church of Denmark where the Episcopacy is only nominal. This fact probably was unknown at the time to the Americans, and it was not therefore on those grounds that they declined the offer. Their reasons may be discovered in the first address of the American Convention to the English Prelates, in which they stated —“That the Episcopal Church in the United States had been severed by a civil revolution from the jurisdiction of the parent Church in England; that they acknowledged the favours formerly received from the Bishops of London in particular, and from the Archbishops and Bishops generally through the medium of the Society for Propagating the Gospel; that they desired to perpetuate among them the principles of the Catholic Church in doctrine,

discipline, and worship; and that they prayed their Lordships to consecrate to the Episcopacy those persons who should be sent with that view from the Churches in any of the states respectively<sup>m</sup>.

They were naturally attached to the Church from which they had already derived so much advantage, and sought their succession from her. Besides, had they accepted the Danish offer, they must first have instituted an inquiry as to the apostolicity of that Church. With respect to the Church of England there could be no doubt on this point. Resolutely opposing Popish abuses and Protestant errors, she, they knew, was Catholic both in doctrine and discipline. The succession and perpetuity of the English Church are easily shown. At the time of the Reformation, when Cranmer and Ridley flourished, there was a Church existing and established in England, and as Archbishop of that Church the celebrated Dr. Cranmer was consecrated. That Church, of which he was canonically consecrated Archbishop, had existed, as all parties admit, from the first planting of Christianity in England. But, at the time of Cranmer's consecration, it was asserted that certain errors existed in the Church of England, concerning which he was bound to make inquiry. He discovered that the authority assumed over the English Church by the Popes of Rome was an usurpation; that many practices prevailed which were contrary both to Scripture and to the Tradition of the Church, such as the worshipping of saints and images, the use of public prayers in a language not understood by the people: that the doctrine of Transubstantiation was generally received and led to many superstitions. When these errors were pointed out and proved to be contrary to Scripture and the Tradition of the Church,

<sup>m</sup> Bp. White, p 14.

our divines would have been guilty of heresy had they pertinaciously adhered to them. Before the Reformation those who adhered to them were not guilty of heresy, for they held the doctrines renounced at the Reformation merely through error of fact. *They* supposed that they were revealed doctrines, and therefore they, in humble faith, received them: *We*, who live since the Church was reformed, have ascertained that these doctrines were not revealed, and therefore we reject them. But it was by one and the self-same principle, that both before and since the Reformation, the true members of the Church of England have been actuated: they said as we do, whatsoever is revealed that we will believe. As to the fact whether the doctrines they received had actually been revealed they were less cautious than we have become, who perhaps err on the side of caution. It is to be carefully borne in mind that though heresy is a sin, all error is not heresy. But heresy is well defined by Mr. Palmer to be "the pertinacious denial of some truth certainly revealed<sup>m</sup>." These remarks may be useful to enable persons to judge with charity of our ancestors in the Church of England before the Reformation. It is astonishing how careful those persons are, who pertinaciously deny what has been revealed concerning Episcopacy, lest they should "unchurch" Protestant societies; and yet how violently they denounce as heretics, that is to say, "unchurch" their pious ancestors for many generations, because like some Protestant societies they happened in some points to be erroneous.

But to return to Cranmer and his fellow labourers. They discovered that the errors complained of were in-

<sup>m</sup> See Palmer's Treatise on the Church of Christ, Vol. I. p. 91. This is perhaps the most important work relating to the Christian Church that has issued from the press since the days of Hooker.

novations gradually introduced into the Church of England, and what, therefore, did they do? They determined, as they had an undoubted right to do, not to overthrow but to reform their Church. And this they did by asserting their liberty and independence against the Pope of Rome, by abolishing the superstitious practices as far as it was possible, and by translating and in some respects rearranging the ancient liturgy which had come down to them from their fathers. But they still remained the same Bishops of the same Church; and in their proceedings the great body of the Clergy and Laity of the same old original Church of England concurred. An attempt was made in Queen Mary's reign by persons who pertinaciously adhered to their former errors, to bring back into the Church the superstitions which the Church of England had rejected, but the Bishops of Elizabeth's reign succeeded in their good work of Reformation on the one hand, and in preventing Ultra-protestants on the other, from destroying the Church itself under the pretence of correcting abuses.

Now from this statement of an historical fact, the absurdity is at once apparent of the Romish Dissenters from the Church of England, when they accuse us of doing what they have done themselves,—of having deserted or dissented from the old Church, and of having reared a new Church of merely human origin. The absurdity is great of the English Papists when they speak of their sect as the old Church, and the old religion. The present Church of England is the old Catholic Church of England, reformed in the reigns of Henry, Edward, and Elizabeth, and cleansed of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors; and as such it possesses its original endowments, which were never, as some persons foolishly suppose, taken from one Church

and given to another. No—the Church remains the same, although it has been cleansed : as a man remains the same man when his face is clean, as he was before he washed. Naaman the leper still remained the same Naaman after he was cured of his leprosy as he was before. And so the Church remained the same Church, the same divinely incorporated society after its Reformation. So canonically was the Reformation conducted that, of all the clergy of England, only one hundred and eighty-nine refused to comply with it°. And it was not till the tenth year of Elizabeth, that, at the instigation of foreign emissaries, a small party separated itself, and, dissenting from the Catholic Church of England, formed the Romish sect in this country. We did not go out from them, but they went out from us<sup>p</sup>. The Church of England, then, that Church which is still established in this country, is the old Catholic Church which was originally planted in this country. But the founders of the Church of England, (*not* the Reformers who are sometimes called the founders by ignorant Protestants, who thus give up to the Papists an important argument,) both Britons and Saxons, were Bishops, who had been ordained by other Bishops, just as is the case at the present time ; the catalogue has been carefully and providentially preserved from the beginning ; and the Bishops who ordained them had been ordained by others, up to the time of the Apostles who ordained the first Bishops, and who had, themselves, been ordained by CHRIST. Thus, as has been before remarked, by means of an unbroken descent, our Bishops, and through them, our Clergy, derive their mission from the Apostles and from our LORD.

Thus, from a variety of reasons, the Americans were induced to look to the Church of England for the Episcopal succession, and the formation of a Church among them upon Catholic and Apostolical principles.

° Le Bas. Life of Bp. Jewell, p. 74.

<sup>p</sup> See Palmer, i. 455.

Some of the clergy in Connecticut, alarmed at the proposal of establishing an Episcopate without Apostolical succession, in the year 1783 elected the Rev. Samuel Seabury, D. D., formerly a missionary in Long Island, and sent him to the Archbishop of York, (the primacy being vacant,) with a supplication that his Grace "would espouse the cause of their sinking Church, and afford her that relief on which her very existence depended, by consecrating Dr. Seabury to be their Bishop." The nomination of Dr. Seabury appears to have been a hasty and premature measure, though dictated by the best intentions. There were two obstacles to his immediate consecration. The Archbishops and Bishops of England could not consecrate foreigners without the permission of the legislature, and the administration was naturally apprehensive of embroiling itself with the American government, the sovereignty of which had been so recently acknowledged; they wished, in consequence, before sanctioning the measure, to be assured that it would not give offence to the government of the United States: at the same time, the Bishops were themselves doubtful how far the act of some clergymen in one of the states was to be considered sufficiently authoritative to warrant them in a proceeding of such importance. Dr. Seabury desirous of returning to America and wearied with these delays, now applied for assistance to the Bishops of Scotland.

Until the revolution of 1688 the Episcopal Church was the Established Church of Scotland. But the dissenters from it were unfortunately many and influential, though it is said that up to that period the majority of the people were friendly to the Church. But the Bishops of the Church of Scotland refused to acknowledge the right of William the Third to the throne of his father-in-law, and the new king was therefore advised, by an act of sacrilege and despotism seldom equalled, to deprive the

Scottish churchmen of their sanctuaries and their property, and to establish, as the state religion, the sect of Presbyterian dissenters. The Presbyterians had always been among the most bitter enemies of the Church, condemning the Church universal by asserting that Episcopacy was Anti-christian. And when in power their conduct did not belie their principles. Not content with depriving them of their churches and their estates and all their legal rights, they obtained an Act in 1695 which prohibited the clergy of the rightful Church of Scotland from administering the sacrament of Baptism, or solemnizing the rite of Marriage, on pain of banishment. This was hard measure, but harder yet remained: for in 1707 all the chapels of the Episcopalians were closed by order of the government, and their clergy imprisoned. Still they continued to worship God after the manner of their fathers, and gradually new chapels were opened, but in 1746 the Presbyterian magistrates of Scotland headed the soldiers and the mob, by whom these chapels were burned to the ground; and an Act of Parliament was passed, which ordered the imprisonment of any Scottish Clergyman who should commit the sin of performing Divine Service according to the English Prayer Book, in the presence of more than five persons: and any layman who should attend such service was incapacitated to sit in Parliament or to undertake any public office<sup>9</sup>. The very religion which was established by law in England, was treated as treasonable in Scotland. The persecution lasted for forty years; and even then it was with great difficulty that an Act for the toleration of our religion in Scotland could be obtained. We can hardly say that the persecution has even yet ceased. For there is still a law in force, which prohibits the Bishops and Clergy of the Episcopal Church of Scotland from officiating in the

<sup>9</sup> Palmer, i. 576.

Episcopal Church of England,—an iniquitous law; and the Erastians, who think only of worldly establishments, are constantly endeavouring to insult our brethren in Scotland in order to conciliate the members of the Scottish Establishment. But God has laughed to scorn the devices of man. Persecution could not annihilate the true Church of Scotland. Driven sometimes to dens and caves, and often to upper rooms, the Bishops continued to consecrate fresh Fathers for the Church; discipline was canonically exercised; the sacraments duly administered; the services of the sanctuary performed in an orderly and decent manner. Erastians and worldlings fell away, but the Church became purified thereby, so that in the beautiful language of Bishop Horne, “If the great Apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like the people he had been used to<sup>r</sup>.” So true are the words of St. Hilary: “*Hoc habet proprium Ecclesia: dum persecutionem patitur, floret: dum opprimitur, proficit: dum læditur, vincit: dum arguitur, intelligit: tunc stat quum superare videtur.*”

Such was the Church to which Dr. Seabury applied for assistance in his difficulties. And in an upper room, which was at that time the Chapel in which the Right Reverend Dr. Skinner, Bishop of Aberdeen, ventured to officiate, Dr. Seabury was consecrated Bishop of Connecticut. In alluding to his consecration, in his primary charge on his return to America, he observes: “As under God the Bishops of the remainder of the old Episcopal Church of Scotland, which at the revolution, fell a sacri-

<sup>r</sup> Jones’s Life of Bishop Horne, p. 151. Dr. McVicar puts the sentiment into the mouth of Bishop Horsley: but this is a mistake.

fice to the jealous apprehensions of William III. were the sole instruments in accomplishing this happy work, to them our utmost gratitude is due. And I hope the sense of the benefit we have through their hands received, will ever remain fresh in the minds of all the members of our communion to the latest posterity. Under the greatest persecutions God has preserved them, and, I trust, will preserve them; that there may yet be some to whom destitute churches may apply in their spiritual wants; some faithful shepherds of CHRIST'S flock who are willing to give freely what they have freely received from their LORD and Master."

The pious prayer has been heard—and perhaps at the present time the Church of America is more proud of her descent from the persecuted Church in Scotland than from the Church more favoured in England. To that connection the American Church, in all probability, owes certain alterations in the Communion Service, which every unprejudiced Churchman must admit to be improvements. But we must honour the sentiment which induced the Episcopalians of America still to look for the succession to the Mother Church of England.

In the years 1784 and 1785, Conventions of all the Clergy, except those of Connecticut, were held at New-York and Philadelphia; of which the first business was to obtain for their proceedings the sanction of the civil Government, that thus the English ministry, influenced more by human policy than by zeal for God's truth, might be satisfied. The next business was to enter into a correspondence with the Archbishop of Canterbury, Dr. Moore: the correspondence is deeply interesting,—and if the caution of the Archbishop appear sometimes to amount almost to coldness, allowance must be made for the peculiarity of his situation, while the American Church must acknowledge that a debt of gratitude is due to his

memory for the judicious manner in which he checked the disposition at one time unhappily evinced, to innovate.

At length all preliminaries having been settled and all difficulties overcome, Dr. William White and Dr. Samuel Provoost, on the 2nd of November, 1786, set sail for England to be consecrated, the former as Bishop of Pennsylvania, the latter as Bishop of New-York.

By the Archbishop of Canterbury and the Bishops of England they were kindly and courteously received; and by his Grace they were introduced to his Majesty, King George the Third. Of this interview and the subsequent proceedings relative to their mission, the account may best be given in the words of the late Bishop White himself: "On being introduced to the king," says the venerable prelate, "I made this preconceived address—'That we were happy in the opportunity of thanking his Majesty for his license granted to the Archbishop of Canterbury. to convey the Episcopal succession to the Church in America.' The king made this answer, (which I set down to show the kindness of the Archbishop) 'His Grace has given me such an account of the gentlemen who have come over, that I am glad of the present opportunity of serving the interests of religion.' His Majesty then asked Dr. Provoost whether the Episcopal connection were not numerous in New-York, and was answered by the Doctor in the affirmative, with further thanks for the license granted. The king then passed on to the next circle, and after a little while we withdrew with the Archbishop. We had contemplated this measure of waiting on the king with peculiar delicacy. In the character of citizens of the United States of America, we should have thought it inconsistent in us to have made any application to the civil authority of Great

Britain. The Act of Parliament (permitting the Archbishop to consecrate foreigners without incurring the penalties of a *præmunire*) had laid on the Archbishop the necessity of obtaining the consent of the king under his sign manual. This consent had been obtained before our going to court, and therefore we saw no impropriety in the visit.

“On Sunday, February the 4th, we attended at the palace of Lambeth for consecration. The assistants of the Archbishop on this occasion were,—the Archbishop of York, (Markham,) who presented; the Bishop of Bath and Wells, (Moss,) and the Bishop of Peterborough, (Hinchliffe,) who joined with the Archbishop in the imposition of hands. It was particularly agreeable to us to see among them the Bishop of Bath and Wells, because we had all along understood, that, in the beginning, this aged and venerable Prelate had entertained scruples on the subject of the application of our Church; and it was principally owing to his Lordship that such a point was made of the Descent into Hell in the Apostles’ creed. We presumed that his difficulties were now removed. Dr. Drake, as one of the Archbishop’s chaplains, preached; and Dr. Randolph, the other chaplain, read the prayers. The sermon was a sensible discussion of the long-litigated subject of the authority of the Church to ordain rites and ceremonies; but had little reference to the peculiarity of the occasion. The truth was, as the Archbishop told us in our way to court, that he had spoken to a particular friend to compose a sermon for the occasion, and had given him a sketch of what he wished to be the scope of it. This friend had just sent him information of a domestic calamity which would excuse him from attendance; and the Archbishop was under the necessity of giving a short notice to one of his

chaplains. The consecration was performed in the chapel of the palace of the Archbishop, in the presence of his family and household and very few others—among whom was my old friend the Reverend Mr. Duché. I had asked the Archbishop's leave to introduce him, and it was a great satisfaction to me that he was there; the recollection of the benefit which I had received from his instructions in early life, and a tender sense of the attentions which he had shown me almost from my infancy, together with the impressions left by the harmony which had subsisted between us in the discharge of our joint pastoral duty in Philadelphia, being no improper accompaniments to the feelings suited to the present very interesting transaction of my life. I hope I have felt the weight of the occasion. May God bless the meditations and recollections by which I endeavoured to prepare for it, and give them their due effect upon my temper and conduct in the new character in which I am about to appear.—The solemnity being concluded, we dined with the Archbishop and Bishops, and spent with them the remainder of the day. I took occasion to mention to the Archbishop my conviction that the American Church would be ever sensible of the kindness now shown; and my trust that the American Bishops, besides the usual incentives to duty, would have this in addition, lest the Church of England should have cause to regret her act performed this day. He answered, that he fully believed there would be no such cause, and the prospect was very agreeable to him; that he bore a great affection for our Church, and that he should always be glad to hear of her prosperity, and also of the safe arrival and welfare of us individually. After spending the rest of the evening very agreeably we took our leave, which was affectionate on both sides, and on our part with hearts

deeply sensible of the kindness which had been shown to our Church, and the personal civilities we had received<sup>s</sup>."

The new Bishops arrived at New-York on Easter day, 1787; and their arrival on such a festival was hailed as an auspicious omen to their reviving Church. Steps were immediately taken to form a union with the excellent Bishop Seabury and the Clergy of Connecticut, the Bishop having been requested to join with the Bishops of Pennsylvania and New-York, in consecrating the Reverend Edward Bass, who had been elected as their Bishop by the Clergy of Massachusetts and New Hampshire. A General Convention was at the same time called, when the three Bishops formed themselves into an upper House; the lower House consisting of the clerical and lay deputies, who were sent by the different states to act as their representatives. According to the constitution of the American Church, the Bishops, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies composed of Clergy and Laity: and when any proposed act has passed the House of Deputies, it is transmitted to the House of Bishops, who have a negative thereon. The two Houses, on this occasion, entered on a review of the Liturgy, which, having come down from the remotest antiquity, had been translated and re-arranged by the Church of England at the Reformation. A few alterations were rendered necessary by circumstances, and the result of the labours of the Convention was the American Book of Common Prayer, as it was then established, and as it has ever since been used. Certain Canons also were drawn

<sup>s</sup> Bishop White's Memoirs, pp. 157—160.

up, which continue substantially the same to the present day<sup>t</sup>.

Subsequently, in 1790, Dr. Maddison was consecrated in England as Bishop of Virginia: since which time all consecrations have been conducted by the American Bishops.

Thus was the Catholic Church established in America,—an emanation from the Catholic and Apostolic Churches of England and Scotland.

No sooner was this Church established than the Romanists did in America what they had previously done in England: they set up altar against altar; and founded in schism the Romish sect. As the Romish party in England, at the instigation of foreign emissaries, separated itself from the Catholic Church of England in 1570, thus forming a schismatical sect; so the same party determined to institute a schism in America, as soon as the Catholic Church was there established. Thus in the year 1789 the Roman Pontiff erected the rival Bishopric of Baltimore, and nominated to it Dr. John Carrol, who was consecrated in England in 1790, being thus the founder of the Romish schism in the United States. In 1808 the Pontiff raised the See of Baltimore to be archi-episcopal, and pretended to erect Sees of New-York, Philadelphia, Boston, and Beards-town, in opposition to the previously existing Church of those localities. As the learned Mr. Palmer observes, there are very serious difficulties affecting the regularity, and even the validity, of the ordination of the above named Carrol, and all the Romish clergy of the

<sup>t</sup> *The Church of England Gazette* has lately been publishing the Canons of the Church of America as altered and amended in subsequent Conventions.

United States derived from him ; in consequence of his ordination having been performed by only one titular Bishop, Dr. Walmsley, who appears to have laboured under a similar irregularity or deficiency himself<sup>u</sup>.

Only one observation further shall be made. While the North American Colonies were united to the mother country, numberless missionaries were sent out from England by the Society for Propagating the Gospel in Foreign Parts ; but no Episcopate was established, and the progress of true religion was unsatisfactory and slow. Since the declaration of independence, an Episcopate has been established, and the progress of the Church, if not rapid, has been decided and sure. If Missionary Societies, acting on primitive principles, instead of assuming a kind of episcopal authority, and sending out clergy to act in subordination, not to their Bishop, but to Committees at home, would enable the English Prelates to send out independent Missionary Bishops to foreign parts, who might create a Church around them, Missionary labours would doubtless be attended with primitive success.

The affection evinced by the Churchmen of America to the Church of England and to the Church (Episcopal) of Scotland, and the cordial interest taken by all true British Churchmen in all that relates to the Church of America, is calculated to draw closer the ties which ought to bind the two great nations together. Here, in a point of the nearest, the dearest, and the holiest interest, is a bond of Union. May it be fondly cherished on both sides of the Atlantic. May Church principles in

<sup>u</sup> Palmer's Treatise on the Church of Christ, vol. i. p. 305.

both nations gradually extend, as they seem to be extending ; and, allowances being made on both sides for differences of feeling, sometimes occasioned by the difference of our civil institutions, may our rule be, “*in necessariis unitas, in non necessariis Libertas, in utrisque Charitas.*”

Concedant Fratres quantum concedere fas est,  
Quod non sit licitum, cedere nemo roget.

BISHOP SKINNER.



## P R E F A C E.

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THE perusal of the letters and papers of the late BISHOP HOBART, undertaken with a different view, have led to the following narrative. It may be that in the publication of it, the author, or rather the editor, for letters constitute the main portion, has overrated the interest of the reading public in a life already before them<sup>a</sup>, and a character which, whatever be its excellencies, has long been familiar to the members of his own communion, while to those beyond, it can hardly be said to offer such claims as render the biography of public men at all times justifiable.

In the face of all these difficulties the editor has ventured to publish, and can now only state the feelings which have led him to it. When he began the perusal of those early letters, they seemed to him but as boyish effusions, of but little value, and no interest beyond the family circle to which they related ; but as he proceeded in his task, their number and minuteness began to give life to the picture they presented ; one by one the features of character came forth, until by degrees they embodied themselves into a beautiful portraiture of an affectionate and generous youth—full of ardour and native piety, and devoted to every noble and benevolent pursuit.

<sup>a</sup> To the biographies here alluded to, viz., ‘ A Memorial of Bishop Hobart,’ by the Rev. J. F. Schroeder ; and the larger ‘ Memoir’ prefixed to his ‘ Works,’ by the Rev. W. Berrian, D.D., the editor would take this opportunity of making his acknowledgments for several facts and statements, the original authorities for which were not in his possession.

This is the editor's first apology, since, if these impressions be just, such a picture faithfully given cannot be without both interest and value. Virtue and piety want no reflected lustre from a great name; they are themselves the pure gold, and truth and sincerity the only stamp they need to give them currency.

The inclination thus excited to publish, a further consideration converted into resolution. It was this: Bishop Hobart's character was in one respect greatly misunderstood by those who knew him only in his public course. The untiring energy with which he devoted himself to official duty, was reputed by many to be personal ambition; and the unyielding firmness of his opinions as a Churchman, turned into an argument against his vital piety as a Christian. The native humility of his heart, the depth of his devotional feelings, the evangelical tone of his retired piety, were matters either wholly unknown, or else placed to the account of professional duties. Now the correction of such false opinion is a debt due alike to the reputation of Bishop Hobart, and to that of the Church over which he presided; and in no way perhaps can it be more effectually done, than by the exhibition of him in the simplicity and open sincerity of youth; in days when there were no ambitious ends to gain, or professional proprieties to support, and in which neither fear nor favour can be supposed to have operated, to blind the judgment of those around him as to his real character. If we then find him as a boy, what he afterward was as a man, active, ardent, fearless, and devoted; fervent in feeling, but wise in action, bold in duty, but childlike in piety, yielding in matters of expediency, but uncompromising in principle, gathering around him wherever he went an attached circle of friends and followers, and using his influence over them to the wisest and best of purposes—that of advancing them in knowledge and

virtue, and above all, in that holy faith, which from a child appears to have been his own guide and instructor ; and if all this be found not in the recollections of partial friends, but in original documents which personal affection has preserved, then may we fairly answer all such doubts as to the genuineness of his virtues, by an appeal to the unpretending, but unsuspected narrative of his ' Early Years.'

With this explanation the work is respectfully submitted.

*Columbia College, October 15th, 1834.*



## EARLY YEARS

### OF BISHOP HOBART.

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JOHN HENRY HOBART was born at Philadelphia, September 14th, 1775, being the youngest son of Enoch and Hannah (Pratt) Hobart. The time and place of his birth connect his name with the charter of our Political Independence, and as well observed by his earliest biographer, (Rev. J. F. Schroeder,) 'his strong patriotic attachments in after life, his great fearlessness in the defence of truth, and all the prominent features of his character, mark him a worthy child of the Revolution.' His ancestry, it may be added, was also of the same strain, fervent in spirit, and ardent in the cause of liberty. The founder of the family in this our western world, was an eminent leader among the Pilgrim fathers of New-England,—Edmund Hobart, of Hingham, county of Norfolk, (England,) who in 1633 quitted his native land, with wife and children, to seek, or rather to found in the wilderness a more peaceful home than England then afforded to non-conformists; while the feelings of the unwilling emigrant appear in his bestowing upon his new resting-place the title of his native village; the town of Hingham, Plymouth county, Massachusetts, deriving from him both its name and first settlement. Of colonies thus planted, the success obviously depends upon the good influence of wives as well as husbands: in this respect the town of Hingham was fortunate, such at least is the testimony of Cotton Mather. 'Both he and his wife,' says that simple-hearted narrator, in speaking of Edmund Hobart, 'were eminent for piety, and even from their youth feared God above many,

wherein their zeal was more conspicuous by the impiety of the neighbourhood.' From this worthy stock thus planted, came forth a great company of preachers. Peter Hobart, his son, was among the eminent men of his age, at least in the new world. Educated in all the learning of his father's land, he quitted the University of Cambridge, (England,) to take Orders in the Established Church, into which he was admitted by the Bishop of Norwich. After a few years, however, political or religious bias threw him into the ranks of dissent; as a Puritan divine, he sought the shores of New-England; and joining his father's settlement at Hingham, became the pastor of a patriarchal establishment. With these words he begins his journal: 'June 8th, 1635. I, with my wife and four children, came safely to New-England, for ever praised be the God of heaven, *my* God and King.' But this exclusive tone was the language, we may believe, rather of the sect than the individual, since though he was characterized as 'a bold man that would speak his mind,' yet we are also assured by the same annalist, that 'he would admire the grace of God in good men, though they were of sentiments contrary to his;' and that when he beheld some pragmatists in controversies, and furiously set upon having all things carried their way, and yet destitute of the life and power of godliness, he would say, 'Some men are all Church and no CHRIST.' He was noted also as 'a morning student, and a great example of temperance,' while his well studied sermons are said to have been like their author, 'bold and independent, and fuller of exhortation than of doctrine.' Such a man was well suited to build up the new colony on the surest of all foundations; and there, according to the custom of those more abiding times of ministerial service, he continued to labour for forty-three years, until called to his reward. Where he first pitched his tent, there he set up his rest.

Of his eight sons, (for it seems to have been also in this sense a patriarchal race,) six were graduated at Harvard,

the newly founded university of the colony; where, if they failed to acquire all the learning of their father, they at least inherited his evangelical spirit; five of the eight becoming Gospel preachers. But his mantle of power seems rather to have fallen upon his grandsons, among whom we find the names of Brainerd, the apostolic missionary of the Indians, and the Rev. Noah Hobart, of Connecticut, one who is described as having had in his day 'few equals for greatness of genius and learning.' The next generation brings us down to our own day; and in it we find, in addition to the subject of our memoir, the name of the late Hon. John Sloss Hobart, Judge of the District Court in the State of New-York, of whom the tablet raised to his memory by the bar over which he presided, gives this high testimony of inherited virtues,— 'As a man firm, as a citizen zealous, as a judge discriminating, as a Christian sincere.'

Among the numerous descendants of this 'Abraham' of our land in the third generation, we find Captain Enoch Hobart, who following the creed of his mother, and returning, it may be added, to that of his fathers, attached himself to the Protestant Episcopal Church established in Philadelphia, a city which, through his father's early removal, had become the place of his birth. His labours in life, though more worldly than those of his immediate predecessors, do not seem, however, to have been wanting in that spirit which alone had sanctified them, the spirit of vital piety,—the patriarchal memory of the venerable Bishop White enabling him to recall 'the very pew in Christ Church, Philadelphia, where he was an habitual attendant with his wife and children,' while a reputation for strict integrity honourably gained and long remembered in the West India islands with which he traded, shows that his religion was one of practice as well as profession. From the labours of the sea he retired in middle life to the enjoyment of domestic peace, and a very moderate competency. He died October 27th, 1776, leaving to his wife the usual inheritance of widowed sor-

row, and to his children little beside a father's blessing, and the legacy of a good name. But happily for them their mother was not wanting in the energy requisite to her desolate condition. 'She fulfilled her duties toward them as has been well said, with the prudence of a father's judgment, and the tenderness of a mother's love<sup>a</sup>.' Out of nine children, four had preceded their father to the grave; five remained, two sons and three daughters, to awaken a mother's solitudes, as well as console her solitary griefs. The youngest of these, an infant of eleven months, who had been baptized in Christ Church at the primitive age of four weeks, under the name of John Henry, was the subject of the following narrative, and on him, as there naturally rested a double portion of her cares, so also perhaps of her widowed affections. As years advanced, under her pious instructions he was trained to that simple but truest wisdom, which mothers can best teach; 'from his youth,' it is said, 'he knew the Scriptures by means of the godly counsels which she so faithfully inculcated.' Of such a picture it is pleasing here to anticipate the result, and to learn not only that her labours were blessed in his eminent usefulness, but also that she herself lived to witness the fruit of them; that she was spared not only to follow him with her prayers in his preparation for the Church, but for five happy years to be herself an attendant upon his ministry—to be herself instructed by lips which she had first taught to utter the words of heavenly wisdom, and to be comforted amid the sorrows of age, by the watchful kindness and the Christian consolations of one, over whose infant head she had once wept and prayed the tears and prayers of a disconsolate widowed mother. Such is the boon with which Heaven rewards those whom in love it chastens, and such too we may add, looking at his future course, is the blessing which a good mother may, in the providence of God, be the means of conferring upon the Christian Church.

<sup>a</sup> 'Memoir,' p. 6.

Of early indications of talent or character, little can be told, because little has been recorded; but by such as knew Bishop Hobart in after life, it will readily be conceived that even in earliest childhood he must have been 'no vulgar boy;' that warmth of heart which no intercourse with a cold and selfish world could tame or lessen, and that prompt and fearless energy which through life despised all danger in the path of duty, are traits of nature which must have appeared even from the cradle, and made him as a child both lovely and interesting. But whatever were the hopes he inspired, they were confined to a narrow circle, 'laid up,' probably, only in the heart of his mother. That they were not, however, wholly unnoticed by others, we have the testimony of one early friend. 'I have learned,' says Dr. B.,<sup>h</sup> 'from one who knew him in early youth, and who was intimate with his family, that his deportment, conversation, opinions, and habits, were the frequent and favourite theme of their discourse; and that they often dwelt with delight on those incidents which shadowed out the very character that he finally established.'

His first instruction after quitting his mother's knee, was in the school of a Mr. Leslie, one who is described as 'a respectable teacher, and held deservedly in esteem.' His acquisitions here were, however, dearly purchased, if as he himself thought, and often said, was then laid in his constitution, through the strict confinement of the school, and the short time allowed for relaxation and meals, the foundation of that dyspeptic malady under which he always laboured, and eventually fell a victim. But this charge may be doubted. The habit of 'bolting his meals,' as he himself termed it, lest he should be too late for recitation, was no doubt very unfavourable to a healthy digestion; but the blame we may well imagine did not rest altogether on the teacher. The boy who did all things ardently, was not likely to waste much time at the

<sup>h</sup> The Rev. F. W. Beaseley, D.D.

table even when left to himself; for he devoured his books it would seem, as pertinaciously as he did his food, hastily, and paid but the natural penalty of exchanging *them* too rarely for bat and ball. 'I have ever felt,' says he, in one of his early letters, 'an almost insatiable desire after knowledge.' In his ninth year, (1784,) he came into higher hands. An academy was organized in Philadelphia in that year, under Episcopal influence, with a view to unite what in education is too often divided, religious instruction to form the character, and intellectual instruction to furnish the mind. To this institution young Hobart was at once removed, coming under the charge, if not immediately, at least shortly after, of the Rev. Dr. Andrews, subsequently Vice-Provost, and eventually Provost of the University of the same city. Here he entered upon classical studies,—'starting ex limine,' says one of his surviving companions, 'with his Latin Grammar and Accidence.' How strikingly in accord were the characters of teacher and scholar, has been well noticed by Dr. B., and the probable influence of such associations on the susceptible heart of the latter. But it is due to the memory of Dr. Andrews, to give the sketch of the teacher, as struck off by the pen of one who shared in the benefit of his instructions<sup>c</sup>. 'Dr. Andrews was known to be one of the ripest classical scholars in the country. He had great skill and experience in teaching, and never spared himself in the performance of duty; besides, in his very manners and appearance, there was that which 'bespoke a man'—all that conciliates affection and esteem, and challenges profound respect. He was a Churchman by education and conviction, of exalted piety, and of that loftiness of character which was above the reach of the grovelling or crafty. No man was at a loss to infer his motives or purposes, either from his speech or actions. He was consistent, open, and direct, for he was never of that school of time-serving philosophers, with whom policy is of more

<sup>c</sup> William Meredith, Esq. of Philadelphia.

worth than sincerity and truth. His passions and affections were powerful and ardent, and appeared the more so as the constitutional temperament of his body was nervous; but he governed them well, observing the apostle's precept, 'Be ye angry and sin not.' Malice and vindictiveness were unknown to him, and arrogance was contrary to his nature. In short, a more frank, honourable, and upright man, or a better specimen of a Christian gentleman, has never fallen within the range of my observation. In the early history of the American Church, it is well known that he was among the most able, sound, and zealous of her sons.'

For four years young Hobart continued to enjoy the combined advantage of such a teacher and model, the more operative in both characters, because he was equally loved and admired.

What the scholar was at this time, may be judged from the recollections of the same companion and friend. '*Labor vincit omnia*, was one of Hobart's earliest lessons, and his ruling sentiment. His improvement was marked accordingly. His class-mates were all, I believe, his seniors; but he soon gained and kept, during his whole course, the enviable distinction of being *head* in all their studies. He was often honoured by the open approbation of the principal, and his example commended to imitation. The trustees too, at the stated examinations, were liberal of encomium, and the popular voice of the school echoed their praise.'

The following graphic picture, from the same pencil, however incongruous its associations may be with the idea of a Right Reverend, is yet in excellent keeping with our notions of a fine spirited school-boy. 'Among boys, rank is generally conceded more to bodily than intellectual power. It was less the case in regard to Hobart than usual. There were few of his years who were not taller or more robust than he; but he was active, muscular, and well set, and what was more than all these, he was of approved courage; hence he was looked upon as a com-

batant to be respected, if not to be feared. Besides, he was ever anxious to have his quarrel just; and in our little squabbles on the play-ground, and more serious rencontres, we often heard him maintaining its justice by impassioned harangues, which in vehemence might well have suited one of Homer's heroes. The singularity of these exercises, whether they convinced or not, amused us, and often made strife and anger give place to mirth and good humour. The parley afforded time at least for cooling and diversion from the cause of irritation; but if the onset were once made, I cannot remember an instance in which our young friend turned his back upon the foe, whether he was destined at last to be crowned victor, or to yield in defeat. There was also a manly robustness of intellect seldom seen in boyhood—perseverance, which a feeble discernor might term obstinacy, a high sense of honour, and an independence of spirit and action which humbled itself only before lawful authority. He was valiant as Cæsar. He set great value upon reason and justice, and thinking they ever *should* prevail, he always seemed to believe they *would* if properly enforced. One instance, and but one is recollected, in which he was the subject of corporal chastisement in the academy. It was inflicted by Mr. E., a tutor, who was an exceeding good scholar, but a most unamiable man. There had been some disorderly conduct, and Hobart was charged as being a party to it. He replied with coolness and respectfulness, 'I had nothing to do with it.' Such was the fact. 'Who made the noise then?' inquired the angry tutor. 'I did not,' answered the accused. Punishment followed for his refusal to inculcate others. There was profound silence—he submitted. And I remember the stateliness with which he returned to his place, while a buzz of applause sounded through the room: the triumph was his, while the defeat was E.'s, who was shortly after dismissed. His powers as a declaimër were considered on all hands as very remarkable; yet in this he would be his own teacher, and have his own way, which was some-

what peculiar. One of his favourite speeches was the popular speech of Cassius on the ambition of Julius Cesar. He had studied it well, and gave it with admirable effect ; but there was one line, in which though never failing to produce ill-timed smiles, and sometimes laughter among the other *dramatis personæ*, he ever persisted in perpetrating the same ludicrous fault.'

Such a character was one for love as well as praise ; and he seems accordingly to have gained both, equally from companions and teachers. Among the trustees also there was one who watched with peculiar interest over the fatherless boy, the present venerable Bishop White ; who may with peculiar propriety be termed his spiritual parent, his apostolic hands having successively baptized, confirmed, ordained, and consecrated him ; and last of all mourned over him as a father mourns over a beloved son.

In this academy his active social spirit soon found materials to work with. He organized while but in his tenth year an association among the boys, under the lofty title of 'A Society for the Advancement of its Members in Useful Literature,' of which Lilliputian club, as but two records remain, the reader may be curious to see them. The first involved a nice question of law ; Mr. W. being called upon for an essay, delivers an argument instead, justifying his non-preparation by the plea that his turn was past, a quorum not appearing at the preceding meeting. The *brief* of this youthful apologist is remitted to his friend Hobart with the following endorsement : 'Mr. W.'s compliments to Mr. H., and would be obliged to him, if after adding any arguments to the within, he would show it to Mr. B., &c. Thursday, 25th April, 1785.' The other document exhibits the care with which their scanty treasury was guarded ; it consists of a bill against the society for three quarters of a yard of green baize, used in covering the speaker's desk, together with lock and hinges for the same, amounting in the whole to four shillings and nine-pence. This account, after being examined and signed by an auditing committee, as war-

rant for its accuracy, stands finally endorsed by the president with an order on the treasurer 'to pay the same out of moneys not otherwise appropriated, belonging to the society.' With so well-guarded a treasury, this society escaped one frequent cause of ruin: it could not guard, however, against a more fatal blow, the early removal of its founder to another and higher school, where, however, the association seems to have re-appeared under a new though less imposing title.

Among other childish records preserved by a mother's care of this early period, is the following letter, evincing at least two good traits in a school-boy,—love of books, and filial submission.

'According to my promise, I attempt writing to my dear Mamma, knowing that it will give her pleasure to hear from me. I got to town safe on Friday, at about four, to my great joy, as the cold was very intense. If my dear mother recollects I bought some time ago, *Elegant Extracts in Prose*, I have since I came to town taken out of the library *Elegant Extracts in Verse*, and find it abounds with so many pieces proper for speaking, that I cannot avoid asking my dear Mamma's permission to buy it. I cannot get it out of the library again, as it is a book so much sought after, that if I had not gone to the library the first day of its opening, I should not have got it. Even if I could, it would be necessary for me to take it to school, where it would, perhaps, meet with abuse; and as the *Extracts* which I now have are not so valuable without the other, I hope you will consent to my buying it: sister Becky can give testimony to its merit.'

Such a coaxing petitioner was not, it seems, easily refused, and his next letter thus commences; 'I have just time to inform my dear Mamma that I am too sensible of her kindness in permitting me to buy '*Elegant Extracts*,' ever to exact any thing from her again.'

From the Episcopal academy he was removed in due course of advance, as already hinted at, to the University of Pennsylvania. The same pre-eminence in his studies

here also awaited him, for his academic virtues rested on no sandy foundation. Busy he would have been at any rate, because by nature he hated idleness! but that he was busy in good things, was a matter not so much of nature as principle, and he used well his opportunities of improvement, because he felt that he must render an account of them. How early such conscientious impressions may become rooted in the mind of a child, it is not easy to say: this at least we know, that it is the smallest of all seeds, and grows up, men know not how; but still it is easy, as here, to recognise its fruits, and every such instance becomes a valuable record, in order to encourage parents in the same course of watchful Christian guidance. In his fifteenth year, young Hobart gave evidence of his mind being made up on this point, and made a public profession of his religious faith, being confirmed by Bishop White, 31st March, 1790. Aided by good talents, and guided by such principles, we are not surprised to learn, that although the youngest in his class, he was yet considered 'one of its best and most promising scholars.' In study laborious, in all his duties faithful, in affections warm, in action prompt, and in speech sincere and earnest, 'he showed forth,' as has been observed by one of his early companions, 'the same ardent and active mind which was so fully developed in subsequent life.' How he appeared to strangers, is well given by one whom chance about this time made a friend. 'I first met with him,' says Mr. R.<sup>d</sup>, 'in the month of September, 1791, when he was about sixteen years of age. He had a short time before left the University of Pennsylvania, and it was decided by his family, and approved of by himself, that he should finish his collegiate education at Princeton. I then resided in the family of Robert Smith, of Philadelphia, who was married to a sister of Mr. Hobart. It was in this family that I became acquainted with him. I have at this time a distinct and lively recollection of our

<sup>d</sup> James Robertson, Esq. of Richmond, Virginia.

first meeting, and of the general tenour of our conversation during the evening which we spent together ; and before we parted, I formed an attachment to him which I have never ceased to cherish. He was between two and three years younger than I was, and had been, from the usual age, employed in the appropriate studies preparatory to a classical education. On the other hand, mine had been very limited, confined to our own language, and what was usually taught in a common English school. Notwithstanding these differences, however, in our previous occupations and pursuits, and in our views and prospects of after life, we became friends at once. At the very first interview we felt entire confidence in each other, and entered fully into each other's feelings, wishes, and hopes. He looked forward with pleasure to the many advantages which Princeton then held forth to young men who would faithfully avail themselves of them, while I, with a strong desire for improvement, was doomed to drudge at an employment always irksome to me, but which necessarily occupied the most of my time and attention. He cheered me, however, and even at that early period of life, pressed upon me, from the weightiest of all considerations, the duty of being reconciled to my situation,—urging, that while I faithfully discharged the duties which it imposed upon me, and made the best use of the leisure that might be left, I would probably be gaining that kind of information which would contribute as much to my own happiness and to my usefulness in society, as if I were to devote the whole of my time to literary pursuits. I have never forgotten his suggestions ; and if I have not realised the hopes which his animating conversation led me to indulge, my disappointment has not lessened my confidence in the soundness and sincerity of his advice.'

Young Hobart entered the University before he had completed his thirteenth year. Here also an association among the students for the purpose of improving themselves in composition and oratory, quickly appeared under the more learned title of the 'Philomathean Society.' Its

rules and regulations have come down to us in his boyish hand, whence we may fairly conjecture that he was its founder. One provision strongly marks his character, viz. the necessity of supervision in the case of all who have responsible duties to perform: ‘Sect. 13. A committee of three shall be appointed at the meeting previous to the annual election, to examine in what manner the secretary and treasurer have done their *duty*, and shall make report thereon at the next meeting.’ In after life he used on all occasions to urge this principle. As a trustee of Columbia College, the question often came up, and to a near friend among its professors, who sometimes thought such a course of supervision argued a want of confidence in them, he would urge this reply: ‘No sir, not a want of confidence in you, but in human nature: it is part of a system of duties;—*you* are to see that the students do their duty—*we* are to see that the professors do their duty; and it would be well for the college if there were some who would do the same good office by us, and see that we, the trustees, do ours.’ Nor were the duties of members under this young mentor to be less strictly enforced than those of their officers, as may appear from the following list of fines:

‘SECT. 18. For absence the whole evening, a member shall be	
fined	- - - - - 12 pence.
For absence at roll-call, -	- - - 2 pence.
“	till one hour after roll-call, 6 pence.
For neglecting to bring an essay, -	12 pence.
For neglecting to deliver an oration, -	8 pence.
For not debating - - - -	12 pence.

Beside being subject to domiciliary visits to ascertain the causes of absence.’

From no further notice appearing of this society among his juvenile papers, and from the circumstance of another similar one shortly after calling forth all his ardour, it may be presumed that the ‘Philomathean’ came to an early end. Whether that fate arose from such over-strictness

in enforcing duty, as might well have made the members, Spartan like, prefer war to peace, for the sake of a little repose, and the reality of study to the show of relaxation; or from the weight of fines, which as all school-boys know, come very unwillingly out of youthful pockets; or lastly, from the tedium of the occupation prescribed for the leisure time of the members, viz. that it should be filled up by the president's reading aloud to them 'a portion out of some approved treatise on rhetoric,' it is impossible now to say. Suffice it to add, that the 'Ciceronian' soon succeeded to the 'Philomathean;' and from a farewell address that has come down to us, made to it by young Hobart in the year 1797, previous to his taking Orders, appears to have enjoyed a more prolonged and vigorous existence. He had, probably by this time, learned wisdom by experience, and made a little more allowance for indolence in its members, and furnished for their leisure moments a more agreeable relaxation than the pages of Quintilian or Blair.

Of this third society also, the 'rules and regulations' appear, by the draft preserved, to have come from his pen. To what cause of offence the following official communication relates, there is no further evidence to explain.

To Mr. John H. Hobart.

*Saturday, 12th December, 1789.*

SIR,—The president and members of the Ciceronian Society having promised themselves a happiness in having you continue a member of the institution, had their expectation frustrated by the perusal of your polite letter of 28th ultimo. They, while reluctantly accepting your resignation, cannot refrain from informing you, that although your resignation is accepted, they flatter themselves that when the impediments you speak of are removed, you will have it in your power to associate with them. In the meantime, your continuance as an *honorary* member would oblige them, and in some degree perhaps benefit yourself.

Signed by order of the society,

JAMES D. WESTCOTT, *Pres.*

Attest, JAMES MILNOR, *Secretary.*

Whatever were the difficulties in the society here alluded to, it would seem they were soon removed, for we shortly after meet with him an active and influential member, and eventually its head and leader.

Before that event, however, we find him playing an important part in the impeachment of the president, for high and grave misdemeanors. The articles bear the signature of John Henry Hobart in such manner as to indicate him as their author. They are as follows, and strongly display what in life he always manifested, a spirit that rose in rebellion against all tyrannical exercise of power: the illustration they afford of character, must be the apology for their introduction.

#### ‘ARTICLES OF IMPEACHMENT.

WHEREAS we, the subscribers, deem it of the highest importance to the welfare of the Ciceronian Society, that a watchful eye be kept on the conduct of its officers, lest they exceed the bounds of their authority prescribed by the constitution: And whereas, we also think that when they have exceeded such bounds, those measures should be pursued which the constitution directs:

*Therefore*, we viewing Aquila M. Bolton, president of this Society as having usurped authority not delegated to him by the Society, do respectfully offer the following articles of impeachment against him, the said president, at the same time assuring the Society, that in this proceeding we are actuated entirely by a desire to promote the welfare of the institution.

*Article 1.*—That the said Aquila M. Bolton has tyrannically obstructed that freedom of debate which is the privilege of every member of this institution, by interrupting the members frequently, and calling them to order when their behaviour has not been disorderly.

*Article 2.*—That the said Aquila M. Bolton has usurped the privilege of speaking repeatedly upon questions pending before the Society, without their leave.

*Article 3.*—That the said Aquila M. Bolton has refused to put a question, although unanimously called upon by the Society.

*Article 4.*—That the said Aquila M. Bolton, inconsistent with

the character of a good officer, has suffered personal motives to actuate his conduct as president.

*Article 5.*—That the said Aquila M. Bolton has arbitrarily imposed fines for misbehaviour.'

The defence of this youthful Cæsar, as drawn up and delivered by himself, has fortunately also escaped the ravages of time, and exhibits a spirit that might well grace a usurper. It opens as follows :

'WHEREAS, I, Aquila M. Bolton, deem it of the highest importance to the welfare of this institution, that the officers of this Society should not be *factionously* divested of those powers granted to them by the constitution, and which are absolutely requisite to preserve that order and regularity in the Society, without which no business can be transacted without confusion : And whereas I also think, that where they have in a peaceful and proper manner exerted their power to the utmost, when such an exertion was necessary, but have *not* exceeded such prescribed bounds, their conduct should not be impeached, but on the contrary applauded : And whereas also, an impeachment has been presented against me as president of this Society, without sufficient grounds to support it—Therefore, it is incumbent on me to justify myself from the censure of my fellow-members. WHEREFORE, trusting to my innocence, relying on the rectitude of my intentions toward preserving the honour of the Society from the insults of one or two members, and hoping to meet with an impartial hearing, I beg leave to lay before the members of the Society the following answers to the charges exhibited against me in the said impeachment.'

This defence occupies nine folio pages, and is marked both by candour and ingenuity. On the subject of the second charge, he says, 'I acknowledge myself guilty of speaking on questions without the leave of the Society ; but then I assert I have that right—that all preceding presidents have exercised it—that there is no law forbidding it,—and that all the members of the Society united cannot, without the most flagrant injustice, impeach my

conduct. In this respect I did not violate, I acted agreeably to the constitution. Whereas, by impeaching me on this article, you who so vote become the transgressors, and violate that constitution you pretend to be so tenacious of protecting.' The charge contained in another article, he thus rebuts: 'Consider in what a perplexed situation I then was, sitting as president, called upon to do the duties of the office, opposed by one who undertook to officiate in my stead. But thanks to our excellent constitution, there was a means of silencing this upstart, by the exercise of another power lodged in the breast of the president—I mean that of fining members for disorderly behaviour. I had recourse to this expedient. I was not afraid of doing my duty. I expected I should have been supported by you. I fined Mr. Hobart, therefore, for the gross misbehavior of preventing the president from doing that duty, for the not doing of which he is here impeached. I am not sorry I did so; it is a matter of exultation to me. After thus fining the secretary, he (to his honour be it spoken,) informed the Society he would pay his fine. Notwithstanding this declaration, a member, (Mr. M.,) without addressing himself as is usual to the president, said, 'he moved that the Society do remit Mr. Hobart's fine.' Upon this a question of remission was called for. This question I *refused* to put. I told the Society that I *could not*, and *would not* put that question. This declaration of mine gave offence. I will justify it. The power of fining is discretionary with the president—I as president exerted this power. I fined the secretary as a reprehension for his conduct. I conceived his conduct was reprehensible, and agreeably to the constitution, not contrary to it, I fined him nine-pence.' In answer to the fourth charge, he justifies himself on the score of wounded gentlemanly feelings. 'When gentlemen,' says he, 'censured the committee, who wrote the letter to Mr. Wagner, I, not as president, but as a private member and chairman of that committee, denied the charge. They repeated the censure, when I spoke as president, in pre-

cisely these words: 'The committee denies it.' Sure any member must be sensible that such a denial was admissible, and certainly, gentlemen, you will admit that because I was president, I was not therefore debarred from defending my conduct as a committee man. If this should be so judged, what member, possessed of common sense, would accept of the presidentship? I, as an individual, would condemn the office. Since, although charges against such were unfounded, as in the present instance, they would yet appear valid, because uncontradicted.'

He concludes his spirited defence in these indignant words: 'Upon the whole, gentlemen, you the members of this Society, are to decide whether I am guilty of misbehavior in the execution of the presidentship, as charged in the impeachment, or whether I am not. Consider well—lay your hand on your heart and decide justly. I ask no lenity—I wish a just decision. I covet nobody's vote—nay, I wish none to vote 'not guilty,' without being clearly of opinion that I am innocent. Your suffrages will exist on the journal—they will remain as a *stigma* or an *honour*. To each independent voter on this impeachment, this defence is submitted by their friend and fellow-member,

AQUILA M. BOLTON.'

The minutes of the meeting, 'Thursday, July 28th, 1790,' contain the eventful result of this high trial. 'On motion that the articles of impeachment be taken up, the president left the chair, and Mr. Westcott being placed therein, the articles of impeachment were read, and after defence made, the question taken upon each stood thus: on the first third, and fifth, guilty: on the second and fourth, not guilty. The sentence was one of disgrace, viz. 'That Aquila M. Bolton, president of the Ciceronian Society, for the offences of which he has now been convicted, be reprimanded by the president *pro tem.*, which was done accordingly.' But the indignity touched too keenly this high-spirited youth, to permit him to remain in office. 'Mr Bolton,' the minutes go on to say, 'then

informed the Society, that in consequence of this condemnation, which he could but think was extremely unjust, and by which he thought all reciprocity of good offices between the president and members was ended, he conceived he was not bound to continue in an office for which he had now imbibed an aversion, and therefore he peremptorily abdicated the office of president of this Society.'

Now whether this were a case of tyranny successfully resisted, or of a firmness too independent to be popular, cannot at the present day be very clearly arrived at. Montesquieu says, 'Wo to the character of a prince who falls under a successful rebellion.' And here unquestionably the secretary has the history in his own hands; yet even from his enemies' showing, Bolton played well the hero's part, and seems to have had hard measure dealt to him, especially when at the ensuing meeting, he moved a 'declaration of a bil of rights to be entered on the minutes, immediately after the determination of the impeachment;' a motion which the Society thought proper indefinitely to postpone the consideration of. Whether this individual be living or dead, the editor knows not, nor even whether he grew up to man's estate; most probably not, since he certainly displayed in this youthful contest, talent, that in life could not have been hid, and traits of character that must have made such talent not only respected, but feared.

How far the part which young Hobart took in this matter, in which he stood forth as 'the Hampden' of their liberties, endeared him to the Society, can only be surmised. It is certain, however, that after a short interval, he became the popular candidate for the highest office, and was accordingly placed in the presidential chair. An extract from the minutes of that date may serve to show, from the subjects selected for debate, that the 'amor patriæ' was still burning fiercely in the bosoms of members.

*Saturday, 2nd October, 1790.*

'Society met. Mr. Purnal presented an essay on oratory.

Mr. Morgan delivered an oration 'On the advantage of a strict adherence to truth.' The Society then proceeded to debate the question, 'Whether Brutus was to be justified in ordering his two sons to be put to death:' the question being taken, it was determined in the affirmative. The Society then proceeded to the election of president, when upon casting up the votes, it appeared that John Henry Hobart was duly elected. Mr. O. Wilson proposed the following as the subject of debate for the next meeting—(whether suggested by the result of the election is not said)—'Was Brutus justifiable in killing Cæsar?'

The secretary thus becoming president, we have no more rough minutes to refer to; so that whether the second Brutus received an equally lenient verdict with his great ancestor, and whether any comparison was drawn between the tyranny of Cæsar and that of Bolton, or between Hobart and the 'last of the Romans,' must now be left to conjecture. The whole history, however, marks it to have been one of exciting interest, and shows how the talents of the *man* may be called forth by the discussions of the *boy*.

As young Hobart removed in the course of the following winter to the College at Princeton, where higher duties and a more manly competition awaited him, we hear but little after this of the 'Ciceronian Society.' His resignation of the presidency, which was thus rendered necessary, was at least under more agreeable circumstances than his great predecessor's. The following letter from a fellow member, is the only further record in relation to its interests.

'Philadelphia, April 5th, 1791.

My dear friend,

I have nothing to plead in excuse for not having answered your last acceptable favour, except the want of a convenient opportunity. My friend, Mr. W. Langdon, will now hand you this. I frequently think of you, my dear fellow, with pleasure, when I consider how advantageously you are employing your time in the pur-

suit of those studies which will not only be honourable to yourself, but beneficial to mankind. And I sometimes have the vanity to suppose that you also, in a leisure moment, think of me ; and that you will participate in a degree with me in the pleasure I have in informing you, that although the success I meet with in prosecuting my studies, cannot equal yours, on account of the difference in our capacities and inclination for study ; yet that I make a progress at present much more satisfactory to myself, than in the former part of my reading. I wish, my dear Hobart, you would fix on the profession of the law : I can without flattery say, that I think you admirably calculated for it, both from genius and an apt method of delivering your sentiments, one of the greatest essentials to the advocate. Although I am delighted to hear of your success, yet I wish you may not injure your health by too close a confinement. The vacation, I suppose, will soon commence, which will be a relaxation to your mind, and to which I look forward with pleasure, under a hope that I may once more enjoy your agreeable converse. I have just time (as my friend waits,) to inform you that I am no longer a member of the Ciceronian Society. I found its business to interfere with my studies so much, as to oblige me to resign my seat, and request the privileges of an honorary member. Do write soon, and believe me to be, in haste, your sincere friend,

JAMES MILNOR.'

It is worthy of note, that this advocate for the law, himself in middle age, became the apologist for a holier cause ; and that thus these companions in boyhood, widely separated, met again after many years, in the relation of bishop and pastor, in a city to which both were then strangers, and in a sacred profession to which at that time the attention of neither was turned. The last notice of the Ciceronian Society appears in a letter of Mr. Hobart in 1794, tendering his resignation as a member, on the ground of his second removal to Princeton, and concluding with these words : ' Be assured that my conviction of the improvement to be derived from the Society remains as strong as ever, and that for those members with whom I have a personal acquaintance, I feel that regard which a knowledge of their merit will ever excite.'

After three years spent in a University whose course of study was at that time far from answering its lofty title, he was removed for his further improvement to Princeton College, New-Jersey—entering upon the junior, or third year in advance. Nassau Hall was then at the height of its popularity, perhaps of its strength; its president was ‘the learned and able Witherspoon,’ its vice-president ‘the accomplished and eloquent Stanhope Smith.’ Of both these gentlemen young Hobart conciliated the esteem; with the latter he contracted an intimate and enduring friendship.

Of the two years here spent in academic retirement, records remain more full than generally survive the lapse of so many years; and which show this period of his life to have been equally happy and improving. At the end of the first year he thus writes: ‘Could I have enjoyed the company of my dear relations, no one year of my life, I think I can say, has passed so agreeably, and I hope I may add, with so much benefit. Another will, I trust, pass away with as much plovasure, and as much improvement; and then my destination in life must be fixed. Whatever that may be, in whatever course of action I may be engaged, I shall strive to merit the esteem of my friends, and, above all, the approbation of my conscience, which I think I may say is not as yet stained with any voluntary offences; and I shall always feel most grateful to my dear relations for the means of improvement which I now enjoy.’ An extract from one of his last letters will serve to show that he was not disappointed in this anticipation. ‘The time draws near,’ says he, ‘when I shall leave college; and though the thoughts of being again united to my friends, affords me the greatest pleasure; yet the idea of leaving a place where I have spent so many happy hours, of dissolving connexions which next to the ties of nature are the most dear, cannot but considerably alloy the happiness I hope. I feel, however, that a life of study and retirement is not a life of usefulness, and although my *happiest* days may be past, I look for-

ward with trust that my most *useful* ones are yet to come.'

His own letters, during this period, are necessarily dispersed; but those addressed to him seem to have been all carefully preserved; the recollections too of the surviving companions of his studies, though few in number, are yet vivid and sufficiently minute.

The general results are well summed up by his early biographer. 'Habitual cheerfulness, great ardour and success in study, social habits, winning manners, and a peaceful disposition—a well-balanced mind, prompt and able elocution, native talent, persevering industry, and pure morals, compose the wreath of praise awarded to him when on classic ground.' But to give the language of actual recollection, 'He was distinguished,' says Dr. Otto, 'for an unusual gaiety of temper, without the least mixture of levity or thoughtlessness. His voice was good, and his ear musical; and he used occasionally, for his own and our amusement, to sing early in the morning before we arose. His temperament was ardent, and he studied with diligence both from a love of useful knowledge, and a laudable ambition to be honourably distinguished. The untiring zeal which he displayed so conspicuously in after life, in the performance of whatever he deemed his duty, was a part of his natural character, and manifested itself at college. His habits were very social, and during those hours which he devoted to recreation, he mixed freely in the company of the most distinguished students, being most intimate, as is usual, with the members of the literary Society to which he belonged. But from the great urbanity of his manners, and his high standing, he was much respected by all. I do not recollect that during the whole time we resided together, any incident occurred which suspended for a moment our friendly feelings toward each other. He loved peace and harmony, and zealously exercised his powerful influence

in composing the differences that occasionally take place where many youths live together. His strong sense of propriety, and his inflexible justice, gave him great weight on these occasions. There was no one branch of study, as far as my memory serves me, that especially engaged his attention, or to which he showed a decided preference. He was well acquainted with the whole course prescribed. His mind was vigorous and well balanced, none of the faculties being in an undue proportion.'

A few extracts from his mother's letters may serve to throw light on her character, as well as the domestic circumstances of the family. The following are taken from a bundle carefully preserved and endorsed by the affectionate child to whom they were addressed. They give the natural picture of the watchful timid tenderness of a solitary mother. Had we his in return, we should be enabled better to judge how well that tenderness was merited. At the period of his going to Princeton, she was residing, at least temporarily, with her married daughter at Abingdon, Pennsylvania, whence she thus writes her son on the subject of his removal:

'I am pleased with your dutiful and affectionate letter; from that and your sister's, the reasons for your desiring to go to Princeton seem so well founded, and the advantage that it may be to you appears so great, that I cannot refuse my consent. I never doubted the goodness of your own heart—my fears have been, lest the influence of bad example should overcome your own good resolutions; but I have so much confidence in you, my dear John, that I shall rely on your assurance for the rectitude of your conduct in every respect. I hope all I shall have to regret will be, that I have not the company of my dear child; but I find I must be deprived of that too much, whether you go from home or not. I want very much to be with you, my dear son, but still I have a full hope and confidence that your love of goodness, and your love of me, will preserve you from the influence of bad example; my heart is full of tenderness, but I cannot write what I feel. That Providence may make you his

peculiar care, and overrule all your actions, is the earnest prayer of, my dear John, your affectionate mother,

H. HOBART.'

Soon after his establishment, she writes him from Philadelphia as follows :

' I am happy to hear, my dear John, that you got safe to Princeton, and that you are so agreeably situated there ; may you and I never have reason to regret that you went. It is now very inconvenient for your brother to spare the money you write for, but he will send it if he possibly can, as he would rather submit to difficulties himself, than subject you to them. You will remember, my dear, to keep a daily account of your expenses ; you know the necessity there is for frugality, so that I shall not urge you on that subject. It will contribute to your happiness to hear that we do very well without you ; we miss you very much to be sure, but the hope that it will prove best for you that we should be separated for a time, will help us to bear it with what cheerfulness we can. You may be assured you have the best wishes, and the most tender affection, of yours,

H. HOBART.'

*' Philadelphia, December 18th, 1791.*

From my dear John's letters of the 7th and 14th instant, I have the pleasure of finding you are well, and continue still satisfied with your situation. I am almost afraid to tell you how much I wish to see you at Christmas, for several reasons. One is, lest your absence from college should interfere with your studies, and be a disadvantage to you on that account. Another is, the probability that the weather will be very cold, and travelling very disagreeable at that time, and my exceeding apprehension of danger in crossing the ferry, which you must do twice if you come and return again ; we ought not to wish, my dear John, to gratify our inclinations at the expense of discretion. If you find it will be in any way detrimental to leave your studies, don't do it—if there is any appearance of danger, don't risk it ; but in either of these cases submit to prudence. If circumstances should prove favourable, I shall be most happy to see you, though I shall be again uneasy that you will have the same risk to run when you return.

I enclose a five dollar note, though I must again remind you of the absolute necessity there is to avoid every unnecessary expense, and of my fears for you in crossing the ferry, which I beg you will not attempt, if the weather should be boisterous, or any appearance of danger from ice, or any other unfavourable circumstance. Should you come as far as the ferry, and find it not quite safe to cross it, do not venture, but wait or return, rather than risk any danger; if you find it will be advisable and safe for you to come, let me know in time, that I may expect you. And may you ask and receive the blessing and protection of that Providence who alone can preserve us from dangers of every kind. That He may make you his peculiar care, prays your tenderly affectionate parent,

HANNAH HOBART.

*'Philadelphia, 17th January, 1792.'*

I have received my dear John's welcome letter of the 10th instant. I am always happy to hear from you, but would not wish to purchase that satisfaction at the expense of your studies; when ever you can write without making that sacrifice, you may be sure I shall have pleasure in hearing from you, and will endeavour to make myself easy when you do not. I am perfectly satisfied, my dear John, with the assurances contained in your letter, and would wish you to believe that I have the fullest confidence in the rectitude of your heart, and the propriety of your conduct, and am certain it will be owing to mistake or inattention, if you do not always do right. I would remind you, my dear John, to be careful of your eyes; they are of more value than you can conceive while you are blessed with the enjoyment of them. I am glad to find you are well, and continue pleased with your situation. I have too much confidence in the goodness of your principles, as well as understanding, to imagine you could have pleasure in any situation or engagements that would not afford satisfaction on reflection, as well as in present enjoyment. I need not say how much I wish to see you, and am happy to think it will not be long first. Let me know how much money you will want, and when. I write in haste, but am ever my dear John's affectionate

H. HOBART.'

*‘ Thursday, 20th September, 1792.*

I WAS sorry I had not a letter ready for you, my dear John, when Mr. Otto called, as it would have been so convenient to have sent it by him ; and I have now scarce time more than to inform you, that I enclose a ten dollar note, and to tell you that your letter was exceedingly pleasing to me, as by it I find you have passed your time agreeably, and I have no doubt profitably. Indeed, my dear John, I cannot help anticipating the happiness I expect to experience from your future conduct, as I already have from your past ; relying on the rectitude of your heart, and the kindness of that Providence who will, I trust, continue to give you every good disposition, and to bless every laudable endeavour, if you fail not humbly to seek it from him. It is a great satisfaction to me to find your situation is still agreeable to you, and I hope it will continue to be so, as a knowledge of your happiness always contributes to mine. But, my dear John, you do not tell me you are well : I want to know if you have any cough, or have been at any time sick since you left home ; if you are, do not keep the knowledge of it from me. I would earnestly beseech you to have a regard to your health. I know your desire to acquire knowledge is great, and it is commendable ; but I would wish you to think it of at least as much consequence to preserve health, as to improve your mind, since without health you can do nothing, so that the preservation of that should be your first, though not your only care.

Your brothers and sisters and little nephews are all well, and with the hope of seeing you soon, join in much love to you, with, my dear John, your affectionate

H. HOBART.’

A chance letter of the son’s has been preserved, which, though without date, seems to be in answer to this : he says,

*‘ Tuesday Evening.*

I have been some time waiting to write to you by G. Bullock ; but as his going seems very uncertain, I now write by post, to ease you of the anxiety I fear you feel in not hearing from me. I wish, my dear Mamma, you would not be so apprehensive that

I shall injure my health by application ; you may depend upon it, the preservation of that shall always be a primary concern, and that study shall never injure it. As my dear Mamma's concern is an evidence of her affection for her son, so I assure her that son's heart is too full to express as it ought, how much he is indebted to her ; but it would add greatly to my happiness, if I knew you were not oppressed with unnecessary fears. I am not now troubled with a cough, but am as hearty as I have been at any time since I came here. The situation is so healthy, that it is very rarely the students have any complaints.

Your very affectionate son,

J. H. H.'

*' Wednesday Evening, January 2, 1793.*

I am happy my dear John, to hear you are well, and am much pleased with the account your sister tells me Mr. Tatem gives of your exhibition on Monday evening. I have just got your speech from your sister, but must defer reading it till to-morrow. I am so much engaged with your sister Polly, that I can scarce take time to write a line, or I should before now have told you I was highly gratified in hearing that Dr. Smith, when he was last in Philadelphia, spoke of you in terms of the highest commendation, as to your disposition, capacity, and conduct. I hope my dear son, you will always behave so as to merit (and I doubt it not) the approbation of all, whose good opinion you ought to desire to have. I enclose a five dollar note, and assure my dear boy, that so far from feeling reluctance at sending you necessary supplies, I do it with the utmost cheerfulness when in my power, because I have confidence in your prudent disposal of it, and hope the end will be your advantage and improvement. Your brother has given up business in town, and removed to Pottsgrove. I heard this afternoon they were all well.

Your affectionate Mother,

H. HOBART.'

If his mother's affection was thus fearful under ordinary circumstances, it may easily be imagined how painful was the separation during the ravages of the yellow fever which broke out in the summer of this year (1793.) Her

letters were almost daily, and filled with injunctions of care, and caution, and preventive remedies.

On the close of his final examinations in the summer of this fatal year, he had proceeded to pay a long-promised visit to a dear college friend at Jamaica, Long-Island. While there, the fever broke out with violence in Philadelphia; and so great was the alarm, that to avoid the danger arising from public travel, his friend himself took him back to Princeton in a private conveyance, and through by-roads.

It was now his time to be anxious for his mother's safety; he thus writes from Jamaica:

'My dear Mamma's two letters have filled me with more anxiety than I can express. I am very sure you cannot be safe in the city, and if you are so anxious I should not come there, I wish you would be equally concerned on your own account. I cannot be easy any where, my dear Mamma, till you are out of the city, as long as the disease continues. O, my dear Mother, if you knew how anxious I am, I am sure you would not continue in town. I would therefore beg and entreat you to leave the city. I cannot be convinced you are safe there. I should suppose you might go either to Frankfort or to Pottsgrove, but in the city I hope you will not continue. I have felt very much for you to-day, the weather has been unusually warm. I wish, my dear Mamma, you would go into the country. I shall anxiously wait for a letter. With a great deal of love and anxiety, I remain your sincerely affectionate,

J. H. HOBART.

*Friday Evening.*

Her removal to Frankfort, which immediately took place, was not, however, sufficient to quiet his fears. His next is as follows:

*'Princeton, September 25th, 1793.*

I feel daily more and more anxiety for your safety, my dear Mamma, and that of my brother and sisters, who still continue within the reach of this alarming fever. The accounts we have

from Philadelphia are extremely distressing, and represent the fever as continuing to rage with the greatest fury, and carrying off daily a great number of the citizens. But what adds to my anxiety and distress is, that you are by no means yet safe from the contagion. Mr. Tennent, one of our trustees, has mentioned here that three or four persons have died of the disorder in the neighbourhood of Abingdon, which is farther from the city than Frankfort. I wish very much if it were possible, that you would all move to Pottsgrove, where you would be more secure from danger. Were you there, I should be much less anxious—I should not be near so much distressed. I have never been more distracted with doubt and anxiety than to-day. I am extremely anxious to be with you, and my dear Robert and his family. O, how easy I should feel, if you were all out of the reach of danger. Skinner has returned. I do not know that I have ever suffered so much as in parting from him. I knew he was very dear to me, but I did not know how dear till he left me. With heartfelt love and affection for my dear Mamma, I remain her dutiful son,

JOHN H. HOBART.

P. S. We have received degrees privately.'

*'Princeton, Sept. 28. Saturday Evening.*

My dear Sister,

I wrote to Mamma by Wednesday's, Thursday's, and Friday's post. I am in continual anxiety not only for your safety, but for our relations who still remain in the city. I hope, my dear sister, that you will not venture into town with Mr. Smith, and I wish you could persuade him to leave the business of the bank, when he cannot attend to it but with such imminent hazard. I dare not think of the consequences that may follow his so frequently going into the city. Mamma informs me that she is well; indeed it is my chief consolation. Neglectful as I may be in acknowledging the common mercies of Providence, such a distinguished instance of his goodness in the preservation of those who are most dear to me in this time of danger, awakens in my heart the liveliest gratitude. And while those who lament the loss of friends, must take warning from the solemn dispensation, it ought to operate no less forcibly on those who have reason to acknowledge its goodness in not having such loss to lament.

My dear friend Skinner left me on Thursday last, depriving me of my chief source of happiness while absent from you all. I wish it were possible for us to be always together, and I must indulge in the pleasing anticipation that such may be the case. I wish, my dear sister, that you only knew him, and then you would not wonder, as you now may, at the warmth of my attachment to him.

Your affectionate brother,

JOHN H. HOBART.'

At this season of wide spread alarm, the fears of those separated were mutual. His mother's letter, a few days previous, is as follows :

*' Frankfort, 24th September, 1793.*

I wrote to you, my dear John, last Thursday ; since then, I have received yours from Jamaica of the 17th. I expect you are in Princeton before now, and know it will give you pleasure to hear that we are all well at Frankfort. I don't find that the disorder is abated in the city, but cannot hear that it is any where in this neighbourhood, or has been. I am impatiently expecting to hear from you, and hope there are letters now at the post-office ; but it is seldom we can get them till the day after they are there. I am very glad you wrote to Mr. Smith ; his kindness to us all, and attention to you called for a return, and I know it gave him a great deal of pleasure, as it did also your sister. Wherever you travel, I wish you to use every prudent precaution in your power ; but do not let apprehension affect your spirits, but look to that Providence who is able, and I trust will preserve you from every danger. I would have you carry camphor about you, and your handkerchief wet with vinegar : if you could have a little vial of spirits of camphor, and sometimes take a drop or two in your mouth, and wet your handkerchief as often as you can with vinegar, unless you can conveniently carry that also about you.

I would not wish you, my dear John, to distress yourself so much with apprehensions for our safety : we cannot insure it, in truth, any where ; but we will hope the best, and trust that a kind Providence, who has in so many instances dispensed his favours to us, will continue to preserve you, as well as us, from

every danger. We cannot, indeed, my dear son, be grateful enough to a heavenly Father who has hitherto so particularly favoured us ; but I hope we may not be wholly insensible of the numberless instances of his care and protection. That the Almighty may still continue his goodness to us all, and particularly guard and preserve my dear John from all danger, is the sincere prayer of his affectionate parent,

HANNAH HOBART.

P.S. Do take care and guard yourself against taking cold when you travel ; be sure you take your surtout, even if it is not cold, it will keep you warm and dry, and I hope it will not be long before you can get a new one. I fear my dear John, you make yourself too uneasy on account of the danger you think we are in. We are all well yet, and have no reason to think we are more unsafe now than we have been. It is proper to be sure to use every prudent precaution, but I hope all our fears are not well founded. In travelling, be careful you do not go to any house where the disorder is or has been, and keep a prudent distance from persons that you do not know.

I cannot help telling you, my dear John, how highly I was gratified in hearing you have established such a character at college. Dr. Smith spoke of you to Mr. Smith, and to your sister, in terms of the highest commendation ; he could not have said more in praise of any one, and you may be sure I do not doubt your deserving it.

*Monday Morning.*

After this letter, the reader will not be surprised to learn, that maternal anxiety provided for him the means of avoiding all risk from public stages, and that his brother-in law's chair and clerk were soon after despatched to Princeton for him, bringing him in safety to his anxious mother, at her temporary home in Frankfort. But this is anticipating the conclusion of a two year's residence, which deserves a fuller record.

It were not easy to find a more pleasing picture of college life, than is exhibited in his own and his companions' boyish letters already alluded to ; young Hobart's especially, are full of gaiety of heart, and warm generous

emotions. Life was in its spring, and the world was all bright around him, but more especially that little world in which he then dwelt. Princeton was an Athens to him, and its groves as those of Hecademus. His professors were sages, and the class a philosophic band of brothers. Such is their romantic tone, but still, however, coloured by an ardent fancy, it must assuredly have been to him a scene of great enjoyment, and no less improvement, and speaks much for the talent and good sense of those by whom the college was at that time governed.

Among the greatest sources to him of both, was the academic association of the students, known under the name of the *Whig* Society; which, together with its rival, the *Clio*, still continues, it is understood, to call forth in zealous competition, the best talents of Nassau Hall. It may be concluded he would not be backward in joining one of them. One of his earliest letters says, 'I daily experience the advantages of my situation; and, my dear Mamma, you may rest assured that no endeavours of mine shall be wanting. Within these few days, I have entered one of the societies, and am confident that the improvement I shall derive from it will nearly equal that from the college.'

The honours and prosperity of the one with which he connected himself, constitute one of his most favourite themes, while the zeal and ardour with which he advocates its cause, displays not only his own character, but the influence which such institutions are calculated to exercise over the excitable mind of youth; and, if well directed, may exercise to the best ends. With young Hobart, the impression left was never effaced; and in after life he not only often recurred to this period as one of peculiar happiness and profitable labour, but in the character of trustee of another college, warmly urged the liberal patronage of similar societies of the students, from the vivid recollection of the benefits he had himself derived from them. In none probably of our colleges have they ope-

rated either more powerfully or more beneficially than in the one with which he was now connected, being not only recognised, but cherished by the academic authorities, and their literary rivalry excited by the recognition of membership in the annual distribution of college honours. To one of his absent companions, he thus writes the news of a doubtful victory: 'The examination of the junior class is over; the honours given out as follows: How (Whig), Latin Salutatory; Hutcheson (Clio), English Salutatory; Green, (C.), Brown (W.), Heister (C.), Kollock (C.), Elmendorf (C.), Polhemus (C.), *Intermediates*. The superiority of the Whigs would have been greater, if Ker, one of the first in the class, had not gone home last spring, and Keese, another valuable member, been sick; they would both have received very high honours; but even as it is, the Whigs bear off the palm—our Society is confessedly superior.' If, in the case of others, he entered with such warmth into its interests, it may naturally be presumed the question became more exciting when he found himself held up as the representative of their strength. On this occasion, the contest appears to have been more than usually animated. While young Hobart stood forth by acclamation as the champion of the Whigs, the Clios were represented by a young Virginian of the name of Bennet Taylor; no unworthy competitor, as it would seem, on the score of merit, and certainly one of equal devotion to the honours of his clan. The weighty decision of the first honour, the Latin Salutatory, long hung in suspense. The *Senatus Academicus* were understood to be equally divided—one half voting for Hobart, the other for Taylor. At the head of the first stood his friend the vice-president, whose opinion carried great weight; the other was led by the senior professor, Dr. Minto, an old gentleman, who added to a very sound judgment, great zeal, and long experience. Neither party being willing to give way, and no means as it would seem being provided for the decision of such a case, they resorted, it is said, to the summary but very

unclassical procedure of the tossing up of a coin. As it rose in the air, Dr. Smith, as if to secure the omen, cried out, 'Heads for Hobart,' and heads it was. The result may be best told in the words of the youthful victor. 'Mr. Taylor was not satisfied with this decision of the faculty. He communicated his sentiments to Dr. Smith, and endeavoured to make it appear to him that the Latin Salutatory, which fell to my lot, would place me in the opinion of the audience above him. Dr. Smith accordingly mentioned this circumstance to me, and intimated that as I could speak the Valedictory, and Mr. Taylor could not, he thought it would be an act of candour in me to relinquish the Salutatory, and take the other.' Had it been any but a 'Clio' that was to enjoy it, young Hobart's heart would probably have given way under such an appeal; but the 'Whig' was strong within him, and he replied in the spirit of all conquerors, 'I will not give up an oration which has fairly and honourably fallen to my lot.' The 'musa pedestris' of Princeton was, it seems, awakened by this long protracted contest; and if 'Clio' descended, as the letters charge her with doing, to personal invective, something unquestionably must be pardoned to the wounded feelings of the losing party from whom chance, not merit, had wrested away an equal prize. Alluding to these attacks, young Hobart thus concludes his letter to an absent 'Whig': 'Resentment at his conduct lives not in my bosom; I remember it only to relate it to you, and would have it go no further.' But alas! for the vanity of human ambition. The Latin Salutatory thus eagerly sought after was never delivered. In the summer of this year, (1793,) as already mentioned, the yellow fever first appeared in our country, breaking out in Philadelphia a short time previous to the Commencement exercises at Princeton. This new enemy drove out all other thoughts than those of safety, from the minds both of victors and vanquished. The authorities of the college took the alarm, its inmates were dispersed—the public Commencement in fright dispensed with, and the academic honour,

thus long sought and earnestly contended for, announced but to the ears of a trembling few, to whom it conveyed no new information, and whose thoughts were even then intent on other things. 'Sic transit gloria mundi.'

But this narrative awakens another reflection. How are we to estimate among the means of a sound education, the academic competition which runs into such eager contest? Is it favourable, on the whole, to the formation of a manly character? Does it not, on the contrary, tend to weaken the moral principle, by habituating the mind to stronger stimulants than those of mere duty? Does it not lead to the substitution of the spirit of party, in place of individual reason and conscience? These are questions certainly not easily answered, and deserve, in our country more particularly, to be well weighed, since these anticipated results go to cherish the very evils which threaten to work our political ruin. But setting this aside, even in the individual character, may not the sharpening of talent, and the acquisition of knowledge, be too dearly bought with the formation of such enfeebling propensities. Their influence, however, on the mind of Bishop Hobart, may be estimated lightly, for he carried with him through life a certain individuality of character, which instead of receiving impressions from without, was continually stamping them on all around. In the features of his mind there was what artists term *sharpness*, one of those decisive marks by which the original, in painting, is always to be distinguished from the copy, and the clay model from the plaster cast. No man that knew Bishop Hobart at any period of his life, but must have seen this; that his character, whatever estimate might be formed of it, was one struck off by the hand of nature, having in it such persuasive force, that his sentiments and example were continually taking hold on the hearts and conduct of those with whom he associated, leaving them (few but will acknowledge) wiser and better than he found them. Working on such a mind, competition may certainly go far

without degenerating either into personal rivalry, or party attachment. This is pleasingly indicated in a letter written soon after quitting college, to one whom he left in it, and whom he addresses by the familiar appellation of 'Dear Tom.' Alluding to his friend's statement, that 'emulation and friendship eminently prevail among the members of the Society,' he thus breaks forth: 'O, may these long continue to influence them! What more delightful sight can be presented to the eye, than a band of youths, whom friendship and a noble emulation animate; the prize they have in view is so valued, that each one seeks it with persevering ardour, each endeavouring to outstrip his companion, and yet each one giving his companion every assistance in his power. Their friendship is as strong as their emulation, and thus both principles being equally powerful, give to all their actions the ardour of emulation, in union with mutual love.' An extract from a letter recently received from one of the surviving companions of his studies, will show that this was no picture of fancy. 'The interesting qualities of Hobart's heart and head, which distinguished him so much among his fellows, can never be forgotten. He was ambitious, and did not attempt to disguise it; but it was that kind of ambition which every student must possess, if he aims at eminence. It never led him to overlook or under-estimate the merits of others who were competing with him. On the contrary, though bent himself on reaching the goal, he manifested no desire of travelling in advance of his friends, but was pleased when they progressed with him *pari passu*, and manifested distress of mind when any of them fell visibly behind him. It was common for him to cheer his competitors when they seemed to flag, and to stimulate them to more action. His disposition was marked by benevolence, and when he saw those for whom he had a respect in the college classes below him, disposed to indolence or irregularity, it was his practice to visit their rooms, and invite them to his own, for the purpose of bringing them within the influence of his conversation

and example. I recollect the instance of a youth from Long-Island, who was reclaimed from idleness and a threatening habit of dissipation by this course. The amiable qualities of his heart, and the vigorous powers of his mind, can never be effaced from my memory. I knew his thoughts and the motives which actuated him, and it was my belief there was none whose whole course of conduct furnished a more unexceptionable model for imitation.\* However rare this character of ambition without envy, all concur that young Hobart exhibited it; his rivals in study were still his brothers in affection, and the attachments he then formed, were ardent beyond the usual ardour of youthful intimacies. Now this is a point in which the editor is aware that the narrative he is about to give, may very easily be misinterpreted, since it brings before the reader such a succession of personal attachments on the part of young Hobart, as very naturally to excite a smile, with some perhaps even a sneer, at their number and romantic fervour. But this would be doing both him and them great injustice, for such intimacies are proverbially fleeting; while his were all firm and enduring. Neither the bustling cares of an active station, nor even the dearer connections of riper years, were able to withdraw his heart from the friends of his boyhood. To the very last he turned to them with the feelings of almost childish affection. Separation did not make him forget them; sorrow and misfortune but endeared them; and what was the hardest trial of all, the errors of human frailty could not tear them from him. Friendship with him was a *living* plant which time strengthens, not withers, and in the hour of trial, a *fruit-bearing* plant, bringing forth actions as well as words. Many persons there are highly social without a capacity for friendship. An easy temper, and a languid mind, fit them for ready and changing intimacies; but such certainly was not the temper that here unfolded itself. There was in it, on the contrary,

\* J. Burnet, Esq., Cincinnati, Ohio.

that affectionateness of nature which, once rooted, never ceases to cling. Now such a character it is delightful to meet with, and to contemplate—and not only delightful, but improving. It serves to give us a better opinion of our common nature, and not only so, but to strengthen our confidence in its future prospects; since to see early affections thus outliving all the vicissitudes of life, and rising above the selfishness of years, is no small proof of the spirituality of that nature in which those affections reside: it is the triumph of mind over matter, and opens to us pleasing anticipations of what those affections will be in a purer and more spiritual state of being. But from whatever source these intimacies sprung, they seem at least to have been prudently and wisely pursued, with a view to moral, intellectual, and religious improvement. The religious tone that pervades them on the part of young Hobart, is certainly remarkable. Even his earliest letters to his companions breathe this spirit—sentiments not merely of natural piety, but of Christian doctrine, argued and urged as specific motives to duty, and the intimacy of friendship thus made an instrument of holiness of life. As in this point of view, the character of Bishop Hobart, while living, was greatly misunderstood, and his zeal for the Church over which he presided, turned into an argument against his vital piety; it is due to his memory now that he is gone, fully to illustrate this beautiful trait in his life, to show how, even from his boyish days, his friendship was felt to be a blessing, from that influence, which he was peculiarly fitted to exert over his intimates, being always steadily directed to the deepening and strengthening of their religious principles. Nor is it only to his memory that this exposition is due; it is still more due to the Christian public; for what can constitute a deeper debt to humanity, than to clear away from a great and good man's character, the prejudices which weaken the force of his example, and to exhibit in intimate union from earliest youth, those natural talents

which lead to power, and those Christian graces which consecrate their influence.

The following letters are taken from an ample bundle preserved of the letters of his young friends. His correspondent, in the present case, was a graduate of the preceding year, who had just returned to his home in the south. However youthful, they give a pleasing picture of college life and intimacies.

*‘ Woodville, 3d December, 1792.*

My dear Henry,

By this time you must have met with a good many hard knots in Helsham, but no doubt your penetrating genius can readily pierce the most crabbed. I am much pleased that you will do honour to our old room, and still more anxious that you should do honour to yourself. Only maintain your usual rank which your abilities will fully enable, and your laudable ambition will prompt you to do, and the prize is yours. You have had the pleasure of spending this evening, I suppose, in our good old Society ; a pleasure the loss of which I feel very sensibly. Were the members but half as sensible of the advantages that may be derived from that institution while at college, as they will be after they leave it, they would be far from neglecting their duties in it. But such is the nature of man, insensible of his present enjoyments, and complaining of imaginary evils. I have no news, political, moral, or natural to send you, except that I have set up till after twelve o'clock writing to you and my other college friends ; and you ought to consider that as a great mark of my friendship for you all, as you know very well it is not a trifle that could induce me to do such a thing. It is, however, by no means a trifle in the present case, but the greatest luxury, not having as yet received a letter from you, which would, I confess, be a still greater feast. But my candle is almost out, and I shall then be obliged to go to bed. In the meantime I remain your friend,

ALEXANDER WHITE the 3d.

P. S. Do not forget to direct your letters, Alexander White the 3d.'

*Woodville, April 1, 1793.*

My dear Friend,

Your favour of the 10th March I received with singular pleasure on the 23d of the same month. But I hasten to another subject in which I feel myself much concerned. It gave me a most pleasing sensation to discover that you were to represent us on the 4th July. I say *us*, because I cannot help assuming some portion of the honour acquired by the exhibition of my brother Whigs; but I was surprised to find you had thoughts of resigning the appointment, which, however, I hope you will not do. Let me entreat you in the name of a friend, of a brother, not to do it. That you would perform the duty with credit to yourself, with honour to the Society, and with a victory over your competitor, you must be fully sensible; and any expression of it from me might be disagreeable. But further, that you would disappoint the Society, and perhaps materially injure it by resigning, is also evident. I hope, therefore, if you have not some very particular reasons unknown to me, you will cheerfully execute this honourable office. Your class having gone through their studies so rapidly, will give those who have abilities, an opportunity to distinguish themselves. You ought to appropriate as great a part of next session to reviewing as possible, that you may impress the knowledge you acquire more strongly on the memory, and appear with credit at the examination, which I found to be a very difficult matter, if not an impossibility. Assuring you of my sincere wishes for your happiness, farewell.

ALEXANDER WHITE.'

*Woodville, 8th May, 1793.*

My dear Friend,

Yours of 23d ultimo was gratefully received. I heartily thank you for the services you have rendered me, and perfectly approve of the manner in which you did it. I hope by this time you are once more safely seated at Princeton, where you can calmly enjoy the sweets of study and retirement, delicately seasoned with the occasional society of a few choice friends. Such a situation I am inclined to believe, is the summit of earthly happiness; at any rate, I, in my twenty years' pilgrimage, have not found any thing superior. But I would not, by these observa-

tions, lessen the confidence you may have in your own prospects of the future, which no doubt are very fair. However pleasing a college life may be, I presume it would in time become wearisome, and the sphere too narrow and confining for an active and enterprising mind. I wish I could see the agitation which the hope of obtaining, and the fear of not obtaining honours, must now begin to excite in your class, though the distinguishing of six at the last examination was to be sure a very good omen for them. But I wonder you did not give me their names. If you consider it indelicate to mention your own, you might leave a blank for that and insert the others. I need not mention with how much joy I hear of the prosperity of our dear Society; you say it has the superiority in the lower classes, and it surely has in yours. I expect my fellow Whigs will make an honourable appearance at the next Commencement. On you much depends, and I am happy to hear you have but one rival, and that he is called so only by the Clios. I perfectly approve of your not taking formally into consideration the alterations in the laws proposed by the graduates. It has always been my opinion, that they, being absent from the college, should have little to do with legislation. The hall no doubt needed improvements, though to increase the library is in my mind a more desirable object, than to add elegance to the room. Remember me to my friends in college, particularly Skinner, Terhane, the Wallaces, Hunter, and Brown.

Yours sincerely,

ALEXANDER WHITE.'

The following, though not in answer, is yet the earliest preserved of his own college letters.

*'Frankfort, November, 12, 1793.*

My dear White,

The silence which has succeeded your last letter of the 29th July, has occasioned me considerable uneasiness. This anxiety harassed my mind for some time previous to the examination, though the attention my studies then required, precluded my writing to you till that was concluded; and the necessary preparation for the Commencement, together with a jaunt to my friend Skinner on Long-island, delayed the answer till some time in

September, when I wrote you from Jamaica. Since that period I have postponed writing, from the daily expectation of a letter from you, as well as from the calamitous circumstance which has deranged altogether my plans and wishes. The disorder which marked for the peculiar object of its ravages our unfortunate city, prevented the stated Commencement at Princeton from being held. The degrees were conferred privately on the few of the class who attended. Immediately after, I came to this place, where my brother-in-law, Mr. Smith, has a plantation, on which, since the commencement of the disorder, his own and my mother's families have resided. The improbability that it would subside time enough for his fall business in Philadelphia, induced him to open a store in this place; and as I engaged to go through an apprenticeship with him, I have been employed for some time past in attending upon it. The sudden subsiding of the disorder renders it safe for the citizens now to return to their long-forsaken habitations, and induces him to conclude on removing to town the latter end of the week, of consequence I shall shortly again revisit my native city; but ah, what has it not suffered since I last saw it. Yet in that trying period, when the ties of nature were so often broken, heaven raised up men who, to say the least of them, were ornaments to human nature. Fearless of the disorder, they administered to the wants of the suffering sick, provided for the unfortunate orphan, performing every office of humanity at the hazard of their lives. Our friends Rhea and Otto are, I believe, out of the city, and well. Early has been at Princeton since the Commencement. Poor Wycoff has, I understand, fallen a victim to the disorder. Our friends at Princeton are doing well, but owing to there being no *competitions*, the Whigs had no opportunity of showing themselves: I am happy to inform you they bear the superiority in every class. You must by this time be far advanced in the study of the law, and the time approaches when you will enter on the practice. May you, my friend, arrive at those honours in public life, without which, wealth can yield but little pleasure, and acquire that wealth, without which, the honours of public life cannot be enjoyed. With a great desire to hear from you, and with much affection, I remain your sincere friend,

J. H. HOBART.'

*Woodville, 11th November, 1793.*

My dear Henry,

The last letter I received from you was dated Jamaica, September 10th, which I would have answered long ago, but for the little probability there appeared of a letter reaching you. I now hasten to congratulate you, though at this late period, on having attained that distinction, the pleasing effects of which I have some knowledge of. It reminds me of what I once said to you, that reward follows merit, though sometimes 'pede claudo.' I am very sorry you had not an opportunity of displaying those abilities at a public Commencement, which I am confident you possess. Conrad has told me many anecdotes relating to college. I recollect perfectly well the perturbation that was in our class last summer, and which I myself did not entirely escape, though I believe I felt it no more than some who wore a hypocritical indifference. I am extremely happy to find that the Whigs continue to acquire additional honour, and to reflect it upon their absent brethren. I would by no means persuade you to study law contrary to your interest; but there is one remark I think merits attention; that is, that your disposition and abilities are thought to be peculiarly adapted to the practice of the law. I mention this, because it is a matter indifferent persons are more capable to judge of than you are yourself; and I have often heard it said, 'It will be a pity if Hobart is not a lawyer.' But I have one request to make, that you will come and see me before you engage in business. It may seem a very unreasonable request, that you should travel two hundred miles to see me; but I hope you will consider such a journey would be attended with many advantages, and I will engage to furnish you with such amusements as I possess, viz. a plenty of books, and a few friends. Remember me sincerely to Skinner: independent of his being your friend, which is a sufficient recommendation, he is one of the few I have found among mankind who merit all the esteem of the purest heart. With all the well wishes of a sincere friend, I am constantly yours,

ALEXANDER WHITE.'

*‘ Woodville, 29th January, 1794.*

My dear Henry,

I have received yours of December 30th. I need not say with pleasure : a piece of blank paper from your hand would be pleasing ; how much more a paper filled with those sentiments which are calculated to afford delight. Your account of the decision of the honours and the subsequent transactions was very satisfactory, and reminded me of the bustle excited in our class. I am much pleased with your conduct on the occasion, and would observe, that the treatment you met with may be considered an emblem of what every person, whom merit has rendered conspicuous, may expect from the invidious world. Since you consider the mercantile life most eligible, I most sincerely wish you happiness and prosperity in the pursuit of it. I can readily suppose that your feelings upon your change of situation were not very pleasing. Mine, I well remember, were far from it ; but time and reason will reconcile every one to his condition. I was going to propose an agreement for our mutual benefit,—that when we become men of business, I should send our backwoods merchants to deal with you, and you in return should empower me to collect from those who might prove delinquent ; but perhaps this agreement may be postponed. I rejoice to hear that our fraternity still stands forth as the school of virtue and useful knowledge. My intercourse with it seems in a great measure cut off now that you have left it, but my attachment remains, and I hope you will occasionally write me what you know of its situation.

Yours truly,

ALEXANDER WHITE.’

*‘ Woodville, 19th March, 1794.*

My dear Henry,

I feel myself much obliged to my Philadelphia friends for their punctual correspondence, by which I am frequently served with an agreeable relish, after being satiated with the harsh food of the law. I often thought, during the winter, that it must be a most pleasant thing, when you could enjoy all the advantages of society, without exposure to the inclement season ; instead of being confined within the lonesome walls of a country cottage, almost buried in banks of snow. But how reversed is the com-

parison, as spring now approaches, with her vivifying influence, when the cottage is perfumed with rural fragrance, and all things look cheerful from the genial rays of Sol. How pleasing to hear the sweet singing birds every morning announce the arrival of day, and by their melodious notes invite you to partake of their gaiety. Fortune, or rather providence, is, generally speaking, equal to all in her favours; and indeed it would seem contrary to all our ideas of justice, if men in one line of life were denied equal happiness with others, when at the same time the good of the community requires that a variety of occupations should be pursued.

I have made some progress in my studies, but not so great as I expected I would have made by this time, when I began them. It is impossible I find to apply to them with *Nassovian* diligence. I mean now to begin a regular course of reading, intermixing history &c., with the law, and will take the Bible as the first and most important history.

I am not certain whether this letter is paying a debt, or advancing upon credit; but rather believe the latter is the case, and if so, I shall expect a good remittance, as punctuality you know is the life of merchandise; and beside, I shall be very necessitous. It always gives me pleasure to have a good paymaster for my debtor; there is then all the pleasure of anticipation, with a certainty of real enjoyment. With esteem and affection, I am your constant friend,

ALEXANDER WHITE.'

'*Philadelphia, June 17, 1794.*

My dear White,

It is a long time since I have written to you, and much longer since I heard from you; a letter is now so great a rarity, that I anxiously wish for one. In mercantile phrase, I am largely the creditor, and you are greatly in arrears; which, if you fail to make up, I shall direct some attorney in your neighbourhood to put it in suit. You had better then, with all speed, hasten to discharge your debt. How much law have you got in your head by this time? Do you think you have enough to perplex an honest farmer, and make it appear to him that wrong is right? If so, for mercy's sake stop, for I am sure you have learned all the art of your profession.

The poor fellows at Princeton are kept as hard at it as ever, and the Whig Society rules them with a rod of iron.

Yours affectionately,

J. H. HOBART.'

On the above letter is endorsed in Mr. Hobart's handwriting,—‘Princeton, July 23d. Wrote to White, informing him of my intention and views in entering into the ministry.’ This letter is not found. The next from him is as follows :

*‘Princeton, August 26, 1794.*

My dear White,

I thank you very sincerely for your good wishes in the new engagements on which I am entering ; and the affectionate manner in which you express them, renders them still more pleasing to me. When I look forward to the important duties that will be incumbent on me, I feel no small degree of anxiety, and were I to rely on myself alone, I should shrink back from the undertaking. Your remarks on the importance of religion, my dear White, much pleased me. They spring from that good sense, and soundness of principle, which I may say without flattery have always distinguished you. I would add to what you have said : If religion be of acknowledged importance, why is it not more generally professed ? If it be necessary to the existence of civil society, and to the support of government, why do not public men guide themselves by its precepts ? Ought not every one who feels its importance, both as respects the present and the future, to regulate his conduct by it ? This is certainly the dictate of reason. Those again who are influenced by religion to become austere in their conduct and deportment, though they may be sincere, are yet certainly misguided. The Christian has certainly the most reason to be cheerful. The prospect of future happiness gives additional enjoyment to the present, and is a powerful support under every affliction. Though it do not wholly exclude the pleasures of the world, it yet offers others infinitely more valuable, while the consciousness that the greatest

and best of Beings not only pardons his sins, but extends to him favour and protection—diffuses through the soul of the Christian a happiness which those alone who feel it can know. The news of the death of our common friend Rhea has, I suppose, before this time reached you. Thus we see how the best prospects are prematurely blasted. Does not the reflection naturally arise, ‘how uncertain is life and human enjoyments.’

My time has passed very happily in the society of the students, but I cannot say I have done as much as I expected. It is probable that immediately after the Commencement I shall go to Philadelphia, and enter directly on the study of divinity. How and Campbell were competitors for the Latin Salutatory; the former is a fine little fellow from Trenton, and lived with me during the last year I was at college; he is not more than seventeen years of age.

I got a letter the other day from Watkins. In the southern states they are for tarring and feathering every one who does not approve of every violent measure which hot-headed demagogues may advocate. Freedom of opinion, that very essence of liberty, is destroyed among them, and yet they wish to make a monopoly of republicanism. If I am not allowed to think as I please, and profess my sentiments as long as I support the constitution and laws of my country, it is of little consequence who prevents me, whether the Empress of Russia, or one of these democratic societies. Indeed I sometimes tremble for the safety of my country. Such is the spirit of license cherished by ambitious demagogues, and countenanced by the heat and impetuosity of some of the representatives of the people, that I sometimes fear the consequences will be fatal to the peace and happiness of our country. But I yet hope and trust that the good sense of the people in general, will be made, in the hands of Providence, the instrument for supporting the liberty and prosperity of these United States.

Your affectionate friend,

J. H. HOBART.’

‘Woodville, 8th September, 1794,

My dear Henry,

To you who are acquainted with my attachment to our departed friend, I need not express the grief his death occasioned

me. The time has been, when I thought I could scarcely live without him ; but a long separation, though it did not lessen my affection, nevertheless diminished my dependence on his advice and example to direct my conduct ; but I hasten from a subject on which my mind is but too inclined to dwell. The decision of the honours presents more cheerful ideas ; no doubt our Society has produced another crop of valuable fruit, and while we see time consuming one even before it is mature, it is a consolation that there are fresh supplies still growing. Your favour of the 10th instant leads my mind to a variety of interesting reflections. The fleeting nature of time, which passes by almost unnoticed by the whole creation, is a matter highly important to every accountable being. Time carries us far distant from objects that once were present, and pleased our fancy, and gratified our desires, while we are yet thinking that we need only turn about to behold them as usual. The difficulty of keeping our passions under the guidance of reason, is painted by you in striking colours. This difficulty seems designed as a criterion to ascertain our real virtue ; for I conceive, as far as any person indulges a passion in opposition to reason, so far does he wander from the straight and narrow path of virtue. Although I believe few are happier than myself, yet I find a great difference between my present situation and my former one at college, where every thing glided on in tranquil felicity. It is therefore with mixed feelings of pleasure and regret, that I hear of your being again seated within the enchanting walls of Nassau—of pleasure, because you must there enjoy what can rarely be experienced in this tumultuous world—of regret, because it produces a fresh recollection of those happy moments I once enjoyed there, and which are gone, alas, never to return. You will, no doubt, well improve the very favourable opportunity given for study and reflection. As far as I am judge, your plan is extremely proper. The Bible is certainly the foundation of all true religion ; but while a thorough acquaintance with it is absolutely necessary, you will yet reap great advantage from a general and extended knowledge of other subjects. Such knowledge would be profitable to persons in any line of life, but more especially to those who derive their usefulness from their powers of persuasion. Knowledge fills the mind with ideas, and an acquaintance with good authors greatly facilitates the expression and explanation of those ideas. As soon as my intended change

of business is effected, and I become so settled as to pay proper attention to so great a subject, I mean to appropriate a certain portion of my time to the study of the Bible.

I remain, &c.,

ALEXANDER WHITE 3d.'

Of this college intimacy, the last record that remains, is a letter dated 'Woodville, 21st January, 1796,' which closes the correspondence with the theme with which it began, 'the welfare of the Whigs.' 'Well, what is going on in our *alma mater*? Is the old routine of action still kept up? How do our brother Whigs prosper? Are they as distinguished for their virtue and literature, as those from whom they take their name were for their patriotism? In short, what are you and all my friends at Princeton doing? but I suspect my friends are now scattered over the face of the earth.'

But among his college friendships, one deserves a fuller mention, not only from the peculiar warmth of the attachment, but from the deeper interest given to it by an early and long-lamented death. Abraham Skinner, to whom allusion has already been made, as a junior student from Long-Island, reclaimed by his friend's influence from thoughtlessness, if not from vice, appears to have been an amiable youth, of great mildness of character, sweetness of disposition, and purity of heart, though by nature inclined to indolence, and little accustomed by habit to self-denial. Above sixty letters from his young mentor still remain to testify the warmth, sincerity, and spiritual value of his friendship. They occupy the period of two years, which intervened between their separation at college, and the death of Skinner. The following will be sufficient to convey their moral tone, the college details being omitted as uninteresting.

'Philadelphia, May 8th, 1794.

My dearest Skinner,

As I cannot be with you, I wish you had some companion who might in some degree supply the absence of your friend. A

disposition so remarkably fond of society as yours, stands in need of much indulgence; but as you cannot now enjoy it, be contented. Reflect that your retired situation gives you many advantages. You can pursue with more vigour your studies, and, standing less in the way of temptation, acquire habits of seriousness and reflection. Society however, is necessary, and as you cannot enjoy as much as you wish, strive to render what you have more agreeable. Indeed, my dear Skinner, I think your situation valuable on many accounts, and the greatest happiness I can enjoy in my absence from you, will be to hear of your improvement. I am, therefore, delighted to hear that you have read so much during the last winter. You have considerable time for improvement before you, every moment of it is valuable. But religion is the one thing needful. All our attainments in human science, all our boasted improvements of the mind, will sleep in death. But religion will be our stay through time, and through eternity. O, my dear Skinner, let true religion be our choice, and let us learn what true religion is from the Scriptures of God. We shall there find that repentance, faith, and obedience, are its main pillars. Let us not, then, place our reliance in the mere performance of external duty, nor even in those more amiable accomplishments which do not flow from a sincere love of God and faith in a Redeemer. If we are not feelingly convinced, that of ourselves we can do nothing, that the Spirit of grace must subdue and purify our diseased nature, and that the all-atoning merits of a blessed Redeemer alone can give us a title to immortal happiness, and reconcile an offended God, all our works and righteousness will avail us nothing. Let me then earnestly entreat you to give attention to your spiritual concerns, to read the word of God and comments upon it; and, above all, to pray earnestly that He would guide you by his Holy Spirit in the way of truth. I long ardently to see you my dearest Skinner, and rest assured, that if in my power, I will embrace you this summer. \* \* \* \* \*

Your sincere and affectionate friend,

J. H. HOBART.'

*'Princeton, July 12th, 1794.*

\* \* \* \* \*

The scenes around me often recal you, my dearest Skinner, to my memory, and raise emotions of tenderness and affection

which I cannot express. It was here our friendship was first formed, here we have passed the happiest hours, and here our affection went through those various trials which have proved its sincerity. But why be *grateful* to me? I want not what I do not merit. Your letter breathes an affection and sincerity which will always make you dear to me. I would, therefore, use my influence in earnestly entreating you to make the salvation of your soul the object of your immediate and constant care. Seriously examine your own heart. 'Tis the grace of God alone through a Saviour that can subdue it—that can change its obstinate and sinful desires. You will meet with many discouragements; the world, the flesh, and the devil, are all your enemies; they will all strive to destroy the divine seed in your soul; but your helper is GOD, your redeemer is the LORD. Trust in the Saviour, he is all-powerful, he can vanquish all your enemies. Seek him and you shall find him. He never yet rejected the penitent sinner. O, my friend, seriously think on these things. 'Taste and see that the LORD is good,' that 'religion's ways are ways of pleasantness, and all her paths are peace.' Unworthy as I am, feeble as my faith is in the Saviour, I would not exchange the peace I feel from my trust in him, for all the honours and enjoyments of the world. Recollect that these will fade away, and the *end of time* will be the *beginning of eternity*. I will not, my dearest Skinner, ask your pardon for being thus free with you; my love for you *constrains* me. I also stand in need of your prayers. Pray that GOD would subdue by his grace the corruption of my heart, that he would wean me from an attachment to the world, and that he would make every power of my soul, as well as every action of my life, to praise and adore his great and glorious name. Pray especially for yourself. If you do not already, pray that you may be led to see your guilt and misery, and need of a Redeemer; that you may embrace JESUS CHRIST as your Saviour, and trust in him with your whole soul. And that this may be your condition, use diligently, perseveringly, and above all, *sincerely*, all the means of grace. Have stated times for devotion. Read the Bible, that precious treasure of the grace and love of GOD, and pray that GOD would enlighten your understanding.

Your affectionate friend,

J. H. HOBART.'

*'Princeton, August 9, 1794.*

\* \* \* \* \*

If any thing, my dearest friend, could render you dearer to me than you already are, it would be your filial affection; and as this is particularly your motive to the study of the law, I would not for a moment think of advising you to any thing else. No, that is the profession it is your duty to pursue, and in which perhaps with your feelings you can best serve your Creator. It rejoices me to think it is your wish and intention to serve him. I am glad to find you have made such progress in human science; but O, neglect not that divine and heavenly knowledge, which will make you happy here and hereafter. The law, you think, in the practice of it, will not be very pleasing. Neither that, my Skinner, nor any other profession, can afford you real happiness without religion. I am far from supposing that the practice of the law is incompatible with holiness of heart; but as you may meet with more temptations in one profession than in another, so I think you will meet with a great many in the law; but a firm trust in your Saviour, under the assistance of the grace of God, will enable you to go through them all. My first wish is, let your profession be what it will, that you may obtain and preserve an interest in the atonement of the Redeemer, and serve him and your God in holiness of life. I remain, my dearest Skinner,

Your affectionate friend,

J. H. HOBART.'

*'Philadelphia, November 10, 1794.*

My dearest Skinner,

\* \* \* \*

Your letter of the 31st October yielded me peculiar pleasure. While it was expressive of the warmest affection, it conveyed information relative to your studies and pursuits in the highest degree pleasing. Separated from you, a very principal consolation to me is, that you are engaged in the improvement of your mind, and that your prudence and goodness lead you in a reliance on the assistance of the Almighty, to avoid every course that would tend to the debasement of your mental faculties, or your moral taste. With respect to the members of the law societies of which you speak, I hope you will exercise your usual prudence, and contract no intimacy farther than com-

mon civility requires, without being assured that their characters are unblameable, and their dispositions good. Better be without companions than have bad ones. The study of your profession, and the assistance you give your father, render your present situation most proper, and therefore it should be most pleasing. You write very feelingly on the subject of religion, and complain that you want a friend to direct you. Where will you find one? My dear Skinner, 'a friend that sticketh closer than a brother,' is ever present with you, and ready to assist you. Look not unto a worm of the dust, but look unto your Saviour, and through him to your God. 'His love is indeed better than life.' That he may guide, preserve, and bless you, is the prayer of a friend more affectionate than language can express,

J. H. HOBART.'

*'Princeton, January 27, 1795.'*

You are certainly, my dear Skinner, under the greatest obligations to your dear parents, and I rejoice that you have it in your power to make a return. As well as yourself, I feel the impulse of gratitude to my one only parent, whose affection has extended to me every proper gratification, though at the expense of her own ease. Alas, how far do I fall short of the gratitude due to this my earthly parent, and how infinitely more defective am I, in a proper expression toward that heavenly Parent 'who giveth me all good things richly to enjoy.' I feel grateful to my dear mother for the willingness with which she consents to my now living from her. She was pleasing herself with the hope that I would spend my time in future with her. In this she makes a great sacrifice. Her income, which has never been more than barely sufficient to support her family, has become now, owing to the enhanced price of provisions, and the depreciation of money, virtually less; and thus she must deprive herself of many gratifications, in order to maintain me at Princeton. Thus does she sacrifice her own comfort for that of her son. But this she has always done. O, my friend, Providence has indeed blessed me with a mother whose value and worth I am afraid I shall never sufficiently know, till I am deprived of her. But I pray God that he will warm my heart with gratitude to her, and make my whole life a suitable return for her love. God has given you talents, my best friend, which are capable, by due cultivation, of

advancing you to honour ; and with the disposition you have to improve them, I often please myself with the prospect of the future usefulness of my friend. May God qualify you for every duty, and enable you so to live in this life, that you may finally live with him in life everlasting.

Yours affectionately,

J. H. HOBART.'

*' Princeton, March 14th, 1795.*

I received the usual satisfaction from the last letter of my dearest friend. It was the more pleasing, because it was written in those moments of cessation from business, which you might have given to relaxation. To be always so engaged in business, as to possess no leisure for reflection, is equally detrimental to the improvement of the mind and the morals. 'To commune with our own hearts,' is a duty of religion : it will never be otherwise implanted in the heart. To put the busy scenes of the world at times at a distance, to consider a future state as our home, to contemplate the perfections of the Deity, and the duty of imitating them—to hold in view the value of religion, and its glorious rewards in a future state, are among the best cherishers of virtue and piety. Sleep, as you observe, is sweet to the body fatigued by labour, or the mind by study, and the goodness of God is conspicuous in so ordering the succession of day and night as to please by their variety, as well as by the repose which one affords from the duties of the other. You find yourself, you say, unable to do much at night ; in fact, if the day be well improved, the night is best given to sleep. My eyes still continue so weak as to prevent me studying at night ; but I generally rise at five in the morning, so that by the evening I get pretty well tired, though I find I cannot study as much as I wish, from indisposition sometimes, from hindrance at others. What pleasure would I receive, my dearest friend, could you enjoy at this place with me, the advantages and pleasures of retirement. How would our exertions be bent to mutual improvement. Ah, my friend, the pleasing hopes we have so often indulged of spending our time together, will not, I am afraid, be soon realized. Duty at present calls us, and perhaps through life will call us, to different scenes of action. We must acquiesce. Let us be diligent in framing our lives according to the will of God, and we shall spend an eternity of happi-

ness together. There can be no greater incentive to duty than a sense of our obligations to him, and no support more effectual under the cares and misfortunes of life, than that which the enjoyment of his favour confers. Let me know what place of worship you attend. Dr. Moore<sup>g</sup>, one of the Episcopal preachers, is, I am told, a man of great talents and sound piety. I dare say you take great pleasure in improving your mind. I know I do, and yet my progress is not equal to my wishes. I am animated to diligence very much by the consideration of the many great and good characters of other days. I wish frequently we were together, in order that we might rightly regulate and improve our time. But since we are denied this happiness, let us be strenuous in our exertions to improve ourselves and one another. We cannot sufficiently praise our God that he has in every respect connected our duty with our happiness; for religion requires the sacrifice of no one passion, or the practice of any one duty, which is not calculated to promote our peace of mind, and our best temporal interests. May this reflection, with a sense of the long suffering goodness of God notwithstanding our sins, excite us to repentance and reformation. Let me then press you, as I would urge myself, to be 'diligent in working out your salvation.' Delay not the great work of repentance till it be too late. Begin with the reformation of heart and life, abstaining from every known sin, and practising every known duty; and let all your exertions be accompanied with sincere and fervent prayer to God for his grace, without which they cannot be effectual; and may He who is abundant in mercy and grace, form our hearts to his most blessed image, and our lives to his most holy law, that when this mortal life is ended, we may be received into life eternal through the all-sufficient merits of CHRIST our Saviour. Do not our hearts answer, Amen. O let us then enter on that course of life which will conduct us to the mansions of eternal bliss. That God may preserve, bless, and finally crown you with eternal happiness, my dearest Skinner, is the constant prayer of your sincerely affectionate

HOBART.'

If such admonitions can be rendered more impressive, it is by the reflection that the young friend to whom they

<sup>g</sup> Afterward Bishop of the Diocese of New-York.

were addressed was within a few weeks prematurely cut off; he fell a sacrifice to the prevailing epidemic of that summer. The last letter of young Hobart, in the hands of his biographer, addressed to his friend, is one equally admonitory. After noticing the sudden death of two dissipated students in the college, he thus closes: 'It is an awful lesson, and affords to all a proof of the advantage which in the hour of death the good man enjoys over him who has spent his time in 'drunkenness and riotous living,' or in 'fulfilling the lusts of the flesh.' May you and I, my friend, warned thereto by these instances of mortality, be diligent in our preparation for the awful hour of death, and the more solemn day of judgment.

J. H. HOBART.'

The following is from the afflicted father, communicating the intelligence.

'My dear Hobart,

How shall I begin this sad epistle! I must, I must begin it, and be you prepared to read. My darling boy is no more. With this morning's dawn his pious soul took its flight to regions of happiness and peace. Yes, my friend, his race though short, is run, and he is gone, I kope, to meet a merciful God. O sad lesson, O bitter cup! how shall I drink it! I will, I will bow submissive to Him who cannot err, who gave to me, and has taken from me; blessed be his holy name. Teach me, O gracious God, to bear my affliction; support and strengthen me, and make me sensible of my dependence upon Thee. But amidst this direful confusion and distress, what a consolation that he had his reason almost to the last; and in his lucid intervals, very shortly before his dissolution, his expressions and ejaculations exhibited strong proofs of his resignation to the will of Heaven, and a firm reliance on his God through the merits of a blessed Redeemer. Let these things, my friend, comfort you, and learn by his fate to be always ready. Your letter of 1st September he received on his death-bed; it was read to him by his mother, but the invitation came too late. You have our blessings for it; and though my child is

dead, I know with you his memory will survive ; he had a place in your heart, and I know it will not be effaced.

Your afflicted but sincere friend,

A. SKINNER.

*New-York, 6th September, 1795.*

*Sunday Morning, 9 a. m.*

P. S. On opening his desk this morning, the first thing that presented itself to me was the enclosed scrap. I am induced to think it was part of a letter intended for you. Keep it, it is his last. If ever you come this way, come to me, and let me embrace my dear child's friend. Write me, Hobart, it will console me, it will give his mother some ease.

2d P. S. Pardon me for not sending you the paper above alluded to, his mother cannot spare it yet ; but I will preserve it for you.'

The endorsement on this letter reads thus : ' Abraham Skinner, Esq., New-York, September 6, 1795.' Containing information of the death of his son, *my dearest friend*, who was first united to me in the bonds of a close friendship in the summer of 1793, at Princeton College. I did not receive this letter at Frankfort till the fourteenth, the day I entered on my nineteenth year. Melancholy birth-day. I write down these circumstances, from a wish to preserve on a tablet more durable than memory, every thing relating to this melancholy event.' The answer to the heart-broken father, turns him to his only source of comfort. ' My dear Sir,—I sincerely hope and pray that the weight of grief which overpowered you, has been rendered lighter by those consolations which a trust in the wisdom and goodness of the gracious Parent of the universe never fails to inspire. Never did a father lament the loss of a more amiable son. To cease to mourn altogether is impossible. Religion requires us not to smother the feelings of nature ; but while she permits us to mourn, she teaches us not to 'mourn as those who have no hope,' for we enjoy the blessed assurance, that the souls of those we love exist beyond the

grave, and we trust that the virtue and piety of him we lament, has procured him, through the merits of his Saviour, an admittance into those blissful regions where 'sorrow and sighing are done away'—thither let us aspire. Convinced of the uncertainty of earthly enjoyments, let us seek those which are at God's right hand, and we may then hope once again to enjoy the affection of him whose loss we deplore. Strangers and pilgrims upon earth, he has arrived before us at the end of his journey. He has left us to struggle with many difficulties in our pilgrimage. These he has escaped; why then should we repine? His crown of glory was attained with little toil. Infinite wisdom sees fit to try us longer.'

The reply to this, marks still more strongly the feelings of the grateful father.

*'Jamaica, L. I., October 14th, 1795.*

Since the receipt of your affectionate letter, which is the only I have received since the death of my dear boy, we have abandoned our distressed dwelling, and fled to this place, where we have found an asylum from the dreadful contagion, but not from the wretchedness occasioned by our sad misfortune. No, Hobart; no time, no change can eradicate that remembrance. Yet why do I reason thus? why do I complain? 'Twas the will of Heaven—'twas right. He was not mine, he was too good for such a world, and lived as he died, prepared for death, and fitted for a glorious immortality. A few minutes before his last, sensible, calm, and serene, he gave me proofs of his willingness to depart, and his last accents breathed submission to the will of Heaven. May Heaven bless you, my dear Hobart, in your pursuits in this life, and may GOD ALMIGHTY, of his infinite mercy and goodness, receive you hereafter, will the joyful sound of 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Adieu, I can write no more.

A. SKINNER.'

That the survivor felt the separation deeply and long, is sufficiently evident, from his careful preservation through a busy life of these early records; but it must

have been, certainly at all times, with the alleviating thought, that his friendship had not been 'of this world.' Well were it indeed for youthful intimacies, if they were oftener thus hallowed.

Although the one just recorded was the earliest, and perhaps the warmest of young Hobart's intimacies, it was not the only one. One more was destined to an early dissolution—two others continued through life, to cheer, and sometimes to agitate, a bosom feelingly alive to all the tender emotions of our nature. The first alluded to was with a youth, whose name thus appears, for the first time, in a letter to his friend Skinner.

*'Princeton, August 25, 1794.*

I wish you here, particularly to know a sweet boy, for whom I indeed feel a great affection. I want you to love him too. His name is Forsyth. His father was marshal for the district of Georgia, and was shot dead while in the execution of his office, by one Beverley Allen. Perhaps you may have read the circumstances of his death in the papers last winter. He is about fourteen. Poor fellow, his sensibility is very great. We were walking together last Saturday, when the circumstances of his father's death, and the situation of his family, rushed so forcibly on his mind, that he cried till I almost thought he would break his heart. You may be sure such an instance of sensibility attached me to him. I have often talked to him of you, and he said to me the other day, 'You must let Skinner know I am here.' This was said with so much simplicity, it struck me very much. He seems to love you, merely from what he has heard of you. It gives me great satisfaction to think, that by my residence in college I may be the means of benefiting him in his studies. He is a little thoughtless, but desirous in the extreme of doing what is right; and I have no doubt but that if Providence should please to bless his own exertions and mine for him, he will come out of college with as high honours as any in his class. This would be a desirable event, for his widowed mother and a younger brother depend greatly upon him for their future comfort and happiness in life. Though young, he is nearly as tall as I am; his person not very handsome, but his countenance beams simplicity, innocence, and sweetness. In this respect it is an index to his mind, which

is in the highest degree amiable and affectionate. Manly in his deportment, and pleasing in his manners, he is admirably calculated to excite esteem. His judgment astonishingly mature, and his genius quick and lively. Alive to every tender feeling, and particularly to the emotions of friendship, is he not worthy of our love? Yes, I love him for his own worth, and for his resemblance to my friend. What reason have I not for gratitude to God for his kindness, in thus giving me the first of earthly blessings, the sweets of friendship.

Your's ever, J. H. HOBART.'

After near three years' companionship had confirmed this hasty attachment into what better deserved the name of friendship, he too was taken from him.

After a short residence at Princeton as a graduate, young Forsyth returned to Georgia, his native State, and entered upon the study of the law with the fairest prospects, but survived his return only a few months. The following letters are taken from a small package, carefully arranged, and endorsed by the survivor: they date from the beginning of their intimacy, when one was in his eighteenth, and the other in his fourteenth year. Though the letters of Forsyth alone remain, they sufficiently indicate the subject and tone of those of his friend, to which they are answers; and indeed, like reflected light, perhaps best set forth his character, by showing the influence it exercised. It was at any rate a friendship which seems to have been blessed by Providence as one means of fitting for an early fate this amiable young man, whose thoughtless errors, and sceptical opinions, gradually gave way before the firmness and piety of his Christian friend.

*'Princeton, 5th November, 1794.*

My dearest John,

I received your letter of the 3rd instant, which was as usual full of affection. My dear Hobart, your advice is that of a friend, and as such your Robert will observe it. I would now commence, as you advise, Knox's Essays, but that Fitzgerald has

taken the keys of the library to Philadelphia, so that I can neither get that nor the old minutes. I am now reading Rollin's *Taste of Solid Glory*, (the session does not begin till Monday,) and have worked some of the *Algebra*. Scott has not come yet; I wrote him by post twice, and have not heard from him; I cannot conceive what he is after. In all your letters, my dear friend, appear those sentiments you have ever expressed for your Robert, and which have afforded me the greatest pleasure: the unreservedness with which I can unfold my heart and pour out my thoughts to the best of friends, is a blessing very few enjoy, and which I return God thanks for giving me. I entreat you, my Hobart, to forgive me for acting in so foolish a manner, and with so little reflection, as calling in question the affection of one who cannot avoid loving one who loves him as I do; it was entirely owing to my acting without thought, and I know you will excuse me. I will indeed, henceforward, impute to your affectionate wishes for my improvement in virtue, every thing you say, and beg that the fear of hurting me will not stop you from delivering your sentiments with that freedom with which your conduct has always been marked; and be assured, I will impute it to no other cause. O, my Hobart, in what a condition, wretched and helpless, was I when I first saw you: when I reflect upon it, I cannot help praising God, for at least calling me, through you, from destruction, I trust to salvation. Yes, my dearest friend, my heart swells with love and gratitude to you for it; but it was God directed you, and to him should my gratitude be turned.

Adieu; may God bless you, my dear Hobart.

ROBERT M. FORSYTH.'

As the name of Dr. Minto has been already mentioned in this memoir as one of the professors at this period in the college, the following characteristic picture may not be uninteresting: it is extracted from a subsequent letter of young Forsyth.

'When I was at Dr. Minto's, he gave me this very good advice,—to attend to my business—that I might depend upon it, a young man is never in so important a station as when at college—if his character should be lost or impaired then, it would be a wonder if he ever regained it

—that for his part, he would not give a pinch of snuff for a person who had not the fear of God before his eyes—that he was extremely sorry to hear there were some students in college who professed themselves infidels ; sometimes he thought them contemptible, and at others, objects of pity—that he hoped I would do well, and had not a doubt, from my conduct heretofore, that I would—that I must consider study as the only method to be serviceable to myself, or others ; and finally, that he thought a person must be wretched who did not serve other people.’

‘ *New-York, April 23, 1795.*

My dearest John,

I know not how to address you. I am very sensible of my folly in coming on here ; but Mr. J. persuaded me a little after we left Princeton, and I promised to come without once reflecting on the folly and imprudence of such a thing. I pray you, make allowances for me, and don’t be angry with me, and write to me, my devoted friend. I would have written to you before, but I could not get ink at one time, and at another paper, and therefore I hope you will forgive me. The more I reflect on my conduct, the more I repent of my folly. Manifest then your love to me, and be not offended. Do, my John, act now as if I had consulted you about coming, and had taken leave of you as I should have done. I shall write you every day while I stay, which will be but a very short time, as I shall return as soon as decency will permit. With that affection which always has and always will warm my breast, I remain your own

ROBERT.’

‘ *Princeton, May 5th, 1795.*

My dear John’s affectionate letter was received with much pleasure, and restored to his Robert’s breast much happiness. I went to church to-day, and heard a very excellent discourse, which concluded with a short biography of Dr. Witherspoon. Good old Mrs. Knox has got two more boarders ; young men from Jamaica, Long-Island. They are acquainted with our Skinner. One of them asked me if I was not a relation of his, I was so much like him. The appointment of president is not yet

determined, or rather not yet known. People seem to have no doubt that Dr. Smith will be appointed. I have heard that Dr. Dwight and Mr. Woodhull are his opponents. I allow certain hours of the day for study, and I suppose study altogether ten hours. I intend, if possible, to continue in my resolution to study. I have got a curtain and keep it drawn. Do not forget to give my love to your mamma, and sister, and kiss the children for your affectionate

ROBERT.'

*'Princeton, May 9th, 1795.*

My dearest John,

Your letters are indeed expressive of the liveliest affection. They constitute a chief part of your Robert's happiness. My own dear friend, you cannot conceive, nor can language express, how much I miss you wherever I go: it is well you are not always to be from me; I should not enjoy much happiness. Mrs. Knox is very much pleased with her spectacles. You ask me to inform you more particularly about the young men from Jamaica; their names are Knight and King; they are pious good young men. The students are returning fast. Session will commence on Monday, when I am to enter on a new regulation with regard to study, and am determined to hold, if possible, the first standing in the class. Scott I expect will be here on Monday; I asked Mr. Russel to bring him with him. Your advice, my dearest John, is sweet to me; it comes from your heart; continue it then; I receive pleasure, happiness, and joy from it; I will attend to it, and by the assistance of God, will endeavour to practise every virtue. Farewell! my dearest John; may God protect you, may he protect us both, and preserve our friendship pure and lasting.

ROBERT.'

*'Princeton, May 14th, 1795.*

My dearest John,

The affection your letters convey, endear you strongly to me; but permit me to say, I do not deserve the half nor the third of what you give me. But be assured, dear John, that I am convinced of the value of time, and that I do and will employ it as well as I can. I attend prayers as usual, and find very little diffi-

culty in rising in the morning. Caldwell read a sermon yesterday in church, and in the evening at Society I read that of Sharpe 'on repentance and a better life.' I am very much pleased with him. He must have been a pious good man, and one that had the good of mankind greatly at heart. I have read him with much pleasure and attention. But I have much to answer for at the bar of God, more than I am able to bear. A Saviour offers assistance : O that God would enable me to accept ; that he would change my heart, and receive it to himself. I will pray for pardon from him—I will endeavour by my future conduct to promote his honour and glory, and the happiness of my own soul. Your instructions, my dear John, are such as merit strict attention, and by the assistance of God I will endeavour to put them in practice. Continue them, my dear friend, they strengthen me in my desire to follow the path of righteousness. Scott has returned. You had better write him. On Monday evening last the college was illuminated and the cannon fired as a testimony of the pleasure the students received from the appointment of Dr. Smith, who delivered them his thanks the evening following in the hall, with an exhortation to study and improve their time. I have got to the bottom of my paper too soon. I wished to say much more, but shall not forget to sign myself your most devoted friend,

R. M. FORSYTH.'

*' Princeton, September 8th, 1795.*

My dearest Friend,

Your affectionate letter of yesterday reached me in the usual time. It was as all your letters, clothed in language which conveyed to me the sentiments of your heart. My dearest friend, your advice is admirable. Let us, as you say, look up to God as our father and our friend, and receive the consolations which religion pours in. It is that alone which can render us happy, both here and hereafter. Were we to depend on the happiness afforded us in this life, we should be continually suffering disappointments and afflictions. But when resigned to the dispensations of Providence, when we have a just sense of his goodness, and all-seeing eye, all the anxieties and cares of this world may be wiped away. We will then be enabled to bear up under every affliction, and to account the greatest misfortunes as the order of

Providence, and essential to our own good. By these means, if ever deprived of any beloved object, by reflecting who gave us all things we will be content and patiently submit.

Tell me whether you are of opinion I ought to compete, and what on. I practise your advice with regard to my speech, and will propose to the other members to meet and speak our pieces to each other frequently. The Society passed an order last evening for a new carpet, and Cantine was directed to write, send the money, and leave the choice to you. The Society expect it will be made up for the meeting of the graduates at Commencement, and you must therefore have it here time enough for that purpose. I am happy to hear that you have the offer of the tutorship, and I hope you will accept of it as enabling you to get an accurate knowledge of the languages, which you wish, and also have it in your power to inspect, more particularly, your Robert's conduct, and assist him to amend it. Write me often, my dear John; your letters afford me inexpressible satisfaction. Continue that advice which is so good and so parental. My dear Hobart, you are a kind and valuable friend; few are there so blessed as I am in respect to friendship.

[The conclusion of this letter, though opening up somewhat of college secrets, is yet so much to the point of young Hobart's character, that it may not be omitted. Besides, these things are no doubt better ordered now among the students of Nassau Hall. —ED.]

I am very much concerned about my oration. Mamma's business has *unavoidably* delayed me. I depend upon you, my John, for a speech. If you cannot get Mr. Abeel's, you must write me one. It will be giving you a great deal of trouble, but I know it will be readily undergone to ease your Robert of a very heavy burden. If you have not time to write one, get some good speech for me, and write the addresses. Perhaps the one 'on the Discovery of America,' will be as good a one as we can get. I must now conclude, with entreating my Hobart to take care of himself, and in so doing to take care of me.

In every situation, whether adverse or fortunate, I shall never forget to-subscribe myself, what I really am, my Hobart's dearest friend,

ROBERT M. FORSYTH.'

The editor is tempted here to add another letter of this amiable young man, which he found among the papers of one yet dearer to him than the subject of the present biography. It was addressed to a young female friend, who at the early age of ten years, had conveyed to him the simple hearted expression of her pure regards. It is dated but a few weeks previous to his death, and will serve at least to show into what tone of character he was ripening.

*' Augusta, April 6th, 1797.*

My dear young friend's affectionate and acceptable favour was handed me a few days ago. To be thought worthy the esteem of any person, affords me great satisfaction. But when one for whom I feel a greater regard than I can express, honours me with her friendship, my heart overflows with the warmest gratitude. Believe me, dear E., your letter excited indescribable sensations; the image of its author, virtuous, amiable, and ripening to perfection, darted across my mind, and I anticipated with the greatest pleasure the time when she would be enjoying the rich harvest of her early labours.

Happy indeed was I to hear that you were improving yourself assiduously. Continue to do so, and you will always command the esteem and admiration of every good and virtuous mind.

The affectionate advice of your amiable mamma renders all other superfluous. But in all your engagements, dear E., forget not the great Author of your being. Then will you enjoy in this life uninterrupted pleasure, and in the world to come everlasting joy. The agreeable evenings I spent with you and your cousin Edmund, will always be remembered by me with delight. My attention to you is not entitled to any of your gratitude, for I assure you I was more than rewarded by the pleasure I received. Be so kind as to remember me with affection to your mamma, and accept for yourself the sincere and lasting esteem of your affectionate friend,

ROBERT M. FORSYTH.'

The following letters were called forth by the news of his death shortly after.

*‘ Princeton, August 24, 1797.*

JONH Y. NOEL, Esq., Savannah.

Sir,—Will you pardon the liberty a stranger takes in forcing himself upon your notice, and requesting a favour from you. The close friendship I formed at this place with the deceased R. M. Forsyth, deeply interests me in whatever relates to him. From the great distress of his family at Augusta, the letters as yet received from thence contain no particulars of his last illness and death. In his correspondence with me, he informed me that he studied law in your office, and resided in your family. I am led to conclude, therefore, that you were the witness of his illness, and last moments. You will much alleviate the sorrow of afflicted friendship, if you will communicate to me particular information of his last sickness and death, and whatever else you may think interesting. The sensibility I feel relative to the most minute circumstances relating to him, must be my apology for requesting you to undertake this melancholy office. My knowledge of the kindness you have uniformly shown him, induces me to rely on the goodness of your heart for a compliance with my request, and be assured, that it will be considered as a favour which will increase the respect and regard I shall cherish for the kind patron of my deceased friend.

I am, sir, very respectfully, your obedient servant,

JOHN H. HOBART.’

*‘ Princeton, August 18th, 1797.*

My dear sister has no doubt seen from the paper, that her brother is called to another trial. He has again lost the object of a sincere and ardent affection. It seems as if I love with tenderness only to be made miserable by the loss of those I love. But my *idols* are taken from me. I am taught that this is not my home—that here are not my joys. O, if you knew with what tenderness and fidelity I have loved and been loved, however enthusiastic my language might be, you would judge it to be sincere. I have received from those here, who knew my affection for Forsyth, every attention and kindness. If it should please Providence to give me resignation to his will, and to save me from depression of spirits, I feel inclined with greater zeal than ever to perform the duties of life, and while I am mindful of the uncer-

tainty of its rational pleasures, to receive and enjoy them with humble thankfulness. Happy indeed should I be, under every loss however severe, that I have still affectionate relations to whom I owe so much.

Your afflicted brother,

J. H. HOBART.'

*' Frankford Hill, August 22nd, 1797.*

You judge well, my dear brother, in assuring yourself of the entire sympathy of my heart in your present afflictive trial. I am sensible that the participation of grief, though soothing to the soul, avails little to lighten the weight of the blow. I need not present to you those motives of consolation which your own well-grounded piety will suggest, nor will it lessen the pangs of a heart like yours, to point out the grief which the unhappy mother of your deceased friend must experience; the first, when the burst of sorrow has subsided, will bring the consolation it never fails to impart, and the other consideration will be, a spring of exertion to your own soul, to enable you to offer a support and comfort to hers. And I would entreat you, for the sake of your own dear parent, and those friends who tenderly love you, not to yield to that depression of spirits of which you speak; exert every faculty of your soul against that cruel langour into which it will sink you—that death of usefulness and active virtue. Alas! even in its happiest state, how many trials does this probationary being present to us, which nothing but an early acquired fortitude, the result of a rational and well grounded hope of a better life, can enable us to support. Let this, my dear brother, while it teaches you resignation, temper the fervour and ardency of those affections which, however amiable in themselves, will embitter too much your passing days, unless calmed by the full persuasion that they extend beyond the grave. They were given us by the eternal Author of our being, as sources of enjoyment and not misery, while we look for their full fruition only in a more exalted state of existence.

Ever your sympathising sister.'

*' Princeton, September 3rd, 1797.*

How shall I thank my dear sister for that affectionate sympathy and consolation which have contributed to restore peace to my

mind. True, indeed, the participation of grief will not remove the heavy load ; but the feeling heart that has itself been wounded, can speak with a tenderness that assuages the poignancy of sorrow, and is able to offer those bright hopes which were its own comfort and support. O, my sister, miserable indeed are those whom Heaven has gifted with sensibility, if death is to tear from them for ever the objects of their ardent and virtuous affection. If sensibility be not a crime, why should it be made our misery ; and O, what misery can be greater than that which accompanies the thought, that we have parted for ever from those whom we love as our own souls. If this destiny awaits congenial spirits whose hopes and enjoyments have here been bound together by mutual affection, enviable must appear to them the lot of the brutes, who live without feeling and without hope. No, God who is love, eternal love, has not meant thus to sport with his creatures. He has given us virtuous feelings to be indulged, and he separates from us the objects of our affection only, that being less bound to this world, we may love it less, and aspire more constantly after another, where we look for the full and perfect fruition of every virtuous feeling. How precious in this light is the hope of immortality—to the wounded spirit what a balm does it apply. The resurrection of these frail and corruptible bodies to purity and glory becomes a truth consoling indeed, when we consider that in this perfect state we shall be reunited to those whom we have loved, in an indissoluble bond. Well might the apostle in offering this truth to our faith say, ‘ Comfort ye one another with these words.’ Founded on this basis, my soul is at peace. Calm in the assurance that God is love, and seeks to conduct us by chastisement as well as mercy, to his gracious favour and to an eternal rest, the gloomy prospect of life brightens for me, and even the dark valley of the shadow of death is enlivened by hope.

It has not been indeed without many doubts, and much anxiety that my mind has become settled. I have been fearful, that particular attachments strong as mine, were inconsistent with a sincere love to God, and therefore wrong ; at the same time I felt they were deeply seated in my breast, and that my happiness was connected with their indulgence. But is not this an erroneous view of the perfections of God ? Infinite in love and goodness, he has made us to be happy, and whatever contributes really to our happiness must be pleasing to him. The virtue, tenderness

and goodness which excite sincere friendship, are his image in the soul, and therefore to love the creature is to love the adorable Creator. It is only a false love for the world, its honours and pleasures—it is only such an attachment to the creature as corrupts, instead of cherishing our virtuous feelings, that his holy eye condemns. Or when virtuous affection fixes too fondly on its object, where it becomes so immoderate as to destroy our peace, or to make this life a place of reward, instead of probation, and induces us to say with the disciples, ‘It is good for us to be here;’ then a gracious Parent pities the weakness of his children; then by his merciful correction he leads them back to duty, and reminds them that they are to ‘live by faith;’ faith in his goodness and wisdom; faith in his power and truth, who has promised a blessed and eternal inheritance beyond the grave. Yes, I feel that such views exalt and purify the soul, and fix it more firmly in the Divine faith and love. They bind it to God, thus infinite in goodness; they endear to it the gracious Redeemer, who by his sufferings and death has purchased for us eternal life, and opened the prospect of that full perfection of Being which alone sheds consolation on this vale of tears. O, if I could always have these bright views, how could I enjoy the world, and yet live above it; with what resignation and cheerfulness would I pass through my pilgrimage, be it long or short.

My dear sister, your affectionate brother,

J. H. HOBART.’

Whatever may be the thought of the romantic fervour of this attachment, none can deny that it called forth emotions in the heart of the survivor, that made it to him a noble and pure discipline; nor would it be easy to find either in old or young, such emotions expressed with more truth and beauty. Two further letters remain to complete this interesting but painful picture; they are from the widowed and all but childless mother.

‘*Augusta, August, 20th, 1797.*

It is to the beloved friend of my dear departed Robert that I now address myself. It is in answer to an affectionate and consoling letter, dated September 25th, and also to apologise for not replying to one of a former date, which was received with a

melancholy but affectionate satisfaction. Your known goodness and sympathy of heart will I know excuse me for this omission, when I assure you it was from a desire of saving you pain as well as myself. It is not for me to judge what is right in the sight of our Heavenly Father, and I do not pretend to say but that I have suffered and still feel my loss, as an affectionate mother and frail mortal. But so far as my strength of faith is that he is happy, and that through the sufferings of our dear Redeemer we shall be made pure and fit for immortal bliss, and in God's good time be called to join his happy spirit, I am comforted and supported. That he has paid the debt of nature we must all discharge, before we can be admitted into the presence of a good and gracious God, and that at no time he would have been better able to give an account of the talents committed to his care than at the hour it was God's blessed will to call him, and that I know and believe he had acted his part as a true believer;—when I think on all this, I am almost ready to cry out with acclamations of joy, thanksgiving, and praise, to the great and glorious LORD of all, that he has been pleased to take him to himself. When I consider the change for his good, I am perfectly resigned; and I wait with anxious solicitude God's appointed time, when I shall be permitted to join the happy spirits of my dear departed friends. Do not, my dear Hobart, believe that I would do any thing or omit a duty toward preserving a life that I consider as the gift of our Heavenly Father; no, believe me, it is foreign from the idea I have of submission to the decrees of the Supreme Ruler of the universe. My life is preserved for some wise purpose, I have no doubt, and when that purpose is fulfilled, I shall I trust be made a fit partaker of the heavenly feast. O how happy, how superlatively happy I shall be; and that you, my good and amiable Hobart, be permitted a seat in God's most holy and happy abode, to join in hymns of praise to his glory, honour, and majesty, for ever and ever, is the ardent prayer of your dear departed Robert's affectionate mother. Let me now, my friend, address you on the subject of my surviving and beloved son, my dear Johnny. You tell me he is well, and that he has undergone an excellent examination. This to a mother, whose sole hope he is, was very pleasing information; and although my anxiety to see him surpasses expression, I will as you request, and as I had myself determined before I got your letter, deny myself the

pleasure and happiness of his society for this winter ; but in the ensuing summer, if I am so permitted by the wise decrees of Almighty goodness, I promise myself the favour of his and your society for a short time, for I do not intend to interrupt his studies. Your beloved Robert was born 2nd April, 1780, and departed this life 26th July, 1797 : for the particulars of his death I must refer you to Mr. Noel ; the revival of it creates in my breast inexpressible sensations, which my duty compels me if possible to suppress. He is gone, my beloved darling Robert is gone to everlasting peace and rest. Cherish, my Hobart, an affection for his family, and they will, I hope, endeavour to merit it. Mrs. Armstrong, a beloved sister, joins me in affectionate wishes for your health and happiness. Please tender my respects to your amiable mamma, and sister, and embrace with affection for me, little Robert (Smith.) I need not assure you, my Hobart, it will always afford me the highest satisfaction to hear from you. My heart inclines to love you like my Robert.

Your sincerely affectionate

FANNY FORSYTH.'

*' Augusta, January 13th, 1798.*

Dear Hobart,

I often call to mind the evening you were with my beloved Robert, in my room at Princeton, and think it was too much happiness for a mortal long to enjoy, to behold a son, who was all a fond mother could wish, embraced by an amiable and beloved friend. O, my Hobart, what would such a sight now afford me ; but alas ! vain thought : it is as impossible as the desire is inconsistent with the true principles of a Christian. No, let me not look for such happiness again in a state of mortality, but rather let me expect from an endless eternity that reward our dear Redeemer has so wonderfully and bountifully purchased for us. O, my friend, the struggles of a mother's heart are not yet subdued. I would not however, have you think that they proceed from murmuring against the decrees of Providence ; no, far from it ; it is the struggles of nature for a darling son ; not that depression of grief I have heard some express, but an animated desire to be with him in a state of true happiness. I feel the necessity of a humble, patient submission to Almighty greatness and goodness, and acknowledge whatever He decrees ; though

not permitted to know from what motive, yet whatever that decree is, it must be right. Under this impression, and a steadfast hope and trust in God's mercy, I look forward for the glorious reward, through our blessed and suffering Saviour, in the realms of everlasting happiness, there to join the spirits divine in singing hymns of praise to his adored name for ever, amen. This is the third time I have attempted to write you since the receipt of your last, and this is so blotted that I fear you will not be able to make sense out of it. My spirits are much cheered with the favourable account you give me of my only darling son, John ; I hope he may continue to give satisfaction, and merit the approbation of the worthy : he is dear to me, doubly so now. You will oblige me by sending a copy of the inscription you had engraved on the tomb-stone ; I shall read it with a melancholy but pleasing satisfaction. Farewell, my friend ; may you be happy, is the sincere wish of your departed Robert's affectionate mother.

FANNY FORSYTH.'

The monumental inscription here alluded to is not found among the papers of Bishop Hobart, but the following obituary notice from the same pen is preserved, as published in the New-York Minerva. It is worthy of insertion as a fair specimen of youthful talent, and still more worthy of record, as showing that his Christian admonitions had not been fruitless.

'DIED,— On the 26th July, at Savannah, in the 18th year of his age, MR. ROBERT M. FORSYTH, eldest son of the late Major Forsyth, marshal of the State of Georgia.

In this amiable young man were centered, in an eminent degree, those talents and virtues that excite respect and affection. A genius aspiring, correct, and capacious, was united with a heart, feeling, affectionate, and benevolent.

Deprived, when only fourteen, by a particular act of Providence, of a beloved father, he rose to the trying duties of his situation, and his most ardent wish was to pour consolation into the bosom of a widowed parent, and to watch with paternal solicitude over a young and only brother. Under the influence of these motives, he left home soon after the decease of his father, and commenced his studies at the college at Princeton. Here his

youthful mind, opening with delight to instruction, comprehended even the highest and most abstruse principles of science with unusual ease and accuracy. His talent for an eloquence that at once roused and melted the heart, was displayed on many public exhibitions at the college ; but the most lively tribute was paid to its excellence by the tears and sympathy of a numerous audience, on his pronouncing the valedictory oration at the last Commencement.

Noble and generous in his sentiments, ardent and faithful in his attachments, manly and graceful in his deportment, with a countenance that, speaking the energies of his soul, beamed with intelligence and feeling, he was admired and beloved by all who knew him. His soul was exalted by the exercises and hopes of religion. He embraced the glorious truths of the Gospel with a lively and rational faith, and made them his trust and his joy.

Thus, in the prospect of discharging the duties of life with zeal and credit, and becoming an ornament to society, he was torn by an untimely death from the bosom of friendship. That Being who placed him in this state of trial, has in infinite wisdom closed his short pilgrimage and received him to a rest eternal in the heavens.

J. H. H.'

The only other letter that appears from this disconsolate mother, is of a date near two years after. It thus concludes :

'I thank you for the spectacles ; they will be in demand this winter ; my eyes begin to grow too weak to read much at night, but with their assistance I hope to be much edified by the perusal of some pious authors which I have left me as the legacy of a beloved son. They will be read with the more attention, knowing them to be what he greatly valued. John informs me you have removed from Mr. Smith's : I hope it will be productive of as much happiness to you as the uncertain things of this world will admit ; for real happiness is not to be found on this side the grave, and they are unwise who expect it. Believe me, my dear Hobart, with great sincerity, your affectionate friend.

FANNY FORSYTH.'

It is consolatory to learn that the younger son thus left solitary, as he succeeded to the virtues, so also did he to the affections of his brother in the heart of his friend, though difference of age gave it more of a paternal character. If we may judge from the following, however, his virtues were not without a tinge of indolence, although for the specific instance he might plead an elder brother's example.

*' Princeton, Thursday Evening.*

My dear Hobart,

Our friend Mercer, when he left this, engaged to ask you in my name to write an oration for the night before Commencement. The presence of my dearest mother, and the time I was called from my studies on that account, prevented me from preparing as well as I could wish, and as the examination fast approaches I would like to have my oration as soon as possible. If you determine to write me one, and if you can possibly make it convenient, I wish you would send it up next week. If you have not time to write one, you will gratify me by writing up immediately, and recommending me to one which you think will suit. If it were not my own fault, I would scold you for not writing me often, but as it is owing to my own carelessness I cannot complain. I, however, promise to write frequently, provided you will set me the example. Nothing, believe me, gives me more pleasure than to read your letters, and the good advice contained in them. You, my dear Hobart, know my disposition, and must therefore make allowance for my carelessness. Adieu, my dear Hobart, I shall expect to see you here this Commencement.

Your affectionate

JOHN FORSYTH.'

But although the writer on this occasion forgot his Commencement speech, he never forgot his early friend. Years after, amid the turmoil of public life, the Hon. John Forsyth thus writes from Washington in answer to a letter of Bishop Hobart's: 'It is now, I believe, near

ten years since I heard from you, although during that period I have been fortunate enough to hear much of you. The sight of your hand-writing excited in me a variety of emotions, among the strongest of which was gratitude for the kindness I had received from you in early life.' Of another early friend who had in some degree supplied to young Hobart his brother's loss, the same letter gives this spirited picture: 'I saw Mercer on my way to the city of Washington; he is in excellent health and spirits, full of life and hope and generous ambition.'

But it is due to young Hobart, by the insertion of some other parts of his youthful correspondence, to show that no romantic friendship made him forgetful of nearer objects of affection, and the more serious duties of life.

*'Frankfort, 10th July, 1794.*

My dear John will be pleased to hear we are all well here. I always thought this a delightful place, but find it beyond comparison more agreeable than ever. Mr. Smith seems happy to see every one pleased, and I am sure I have every reason to be satisfied with my situation. It gives me much pleasure to find you also are so agreeably situated with regard to your studies, but wish you in your attention to them to have regard to your health, by using proper exercise and relaxation, and not to deny yourself any reasonable and necessary refreshment that may be convenient.

I have no doubt of your economy, or the prudence of your conduct in every respect, and shall therefore with willingness for what depends on me, exert myself to contribute as far as in my power to your improvement. The children grow charmingly; little Anna particularly is very sweet and lovely—sweeter than you can conceive. Robert would be so too, if he would let one love him. Mr. S. and your sister join in love to you, with, my dear John,

Your affectionate mother,

H. HOBART.'

The call upon the militia to march against the western insurgents, in what was then familiarly known as the whiskey rebellion, became soon after this a new source of anxiety to his mother. Her son-in-law had gone forth, her eldest son was called upon, and she feared for her youngest, the ' Benjamin ' of her declining age.

*' Philadelphia, 15th September, 1794.*

My mind is so agitated that I can scarce compose myself enough to write a line to my dear John, to tell you I want greatly to hear from you. I expect you are much engaged, and therefore would not wish you to take more time than for a few lines to inform me how you are, and whether there is any danger of you or any of the students of the college at Princeton being called out on military duty. Our city at this time seems to me to exhibit entirely a scene of confusion ; the noise of drums and fifes almost incessantly sounding in one's ears, and the numbers in military array continually passing in every direction, excites in me no very pleasing reflections. Mr. Smith goes out to the camp with the horse on Wednesday. Your sister has been much distressed ; but Mr. S. encourages her to hope that they will not have to go far, but that the insurgents will submit when they find a force coming against them. This hope at present keeps up her spirits in a degree, but I fear it will prove a fallacious opinion. I am entirely uncertain whether your brother goes or not ; when he was with us at Frankfort, he said he would not go. I am so terrified when I think he may be persuaded to think he ought or may be obliged to go, that I dare not allow myself to dwell on the idea. With respect to you, my dear John, I hope I need not be apprehensive that you will be called on. You may be sure nothing could induce me to let you go. Let me know if there is any reason to be uneasy.

Your affectionate

HANNAH HOBART.'

*' Princeton, September 27th, 1794.*

I have been very uneasy, my dear mamma, at not being able to write you sooner, but the business and hurry of Commencement has prevented me. I wish you would try and ease yourself of the anxiety you feel, and that both you and sister would

try and keep up your spirits. It is indeed unfortunate that it became necessary for Mr. Smith to leave his family and business; but as it is, so it is certainly our duty to submit. I have no idea there will be any bloodshed. As soon as the insurgents find there is a respectable force collected against them they will disperse. My dear mamma need not be under the least apprehensions on my account. The quota of militia required from this State is very small, not above 2000; it will be completed without difficulty, chiefly by volunteers; and even if there were any difficulty, there is no danger of my being called out, as I am not enrolled on the militia of this State. Your apprehensions about the fever I would also hope will prove unfounded. We know how many false rumours are always circulating, and when this is the case, we think much of appearances which at other times would not be taken notice of. It seems improbable the fever should break out at this late season, when the warm weather is entirely past; and even if it should, such precautions would be used as would prevent its spreading: it would also be more under the power of medicine. The cases you mention were probably the common fall fever, which the fears of people have magnified into a contagious one. If however there is danger, I trust my dear mamma will be as careful of herself as she is of me. You seem on the contrary anxious for me, but indifferent about yourself. It gives me great satisfaction to hear you are well, and I hope that while you are solicitous to keep me out of danger, you will, if there is any, avoid it yourself.

I feel much for dear sister; she must be very uneasy at the absence of Mr. Smith. I have not the least doubt, however, but what the troops will return safely in the course of a very short time.

I shall not misspend my time here. Indeed it has passed very agreeably, independent of the improvement I may have derived. I feel the greatest attachment for a sweet youth here, Forsyth, from Georgia. His presence makes amends for the absence of Skinner, whom I have not seen as I expected at the Commencement. My attachments are few, but they are very warm, and I often think I should be thankful that I enjoy as I do in the highest degree the pleasures of friendship. When my dear mamma sees and knows my two friends, she will not wonder that I love them. Give a great deal of love to sister. Kiss the dear

children for me. I long to see the saucy Robert, and the sweet little Anna. You must be with sister as much as possible.

With much affection, yours, &c.

JOHN H. HOBART.'

*'Princeton.*

I have not written for this some time to my dear mamma, but do not think of her the less often. Indeed, my happiness and means of improvement here continually remind me of you; for to you I am indebted for them all. I am not in immediate want of money, but whenever you can make it convenient to send me some, it will be acceptable; but I beg you will not put yourself to any inconvenience to do it. I should wish to pay Mrs. Knox as much as possible in advance. I feel myself under the greatest obligations to her. She treats me with the affectionate tenderness of a parent, and does every thing in her power that can tend to my convenience or comfort. She is considerably advanced in life, and from poor circumstances obliged to work very hard for her living. The students being all obliged to board in college, she has not a prospect of making out well. I wish it were in my power to make her situation every way easy and comfortable, and I know my dear mamma will join me in this wish. I have been thinking whether it would not be best for me to learn French this winter. I have more time now than I shall probably have at any future period. I wish you would let me know what you think best on this subject. Forsyth sends his love. My dear mamma is not deceived in his amiable disposition, and I receive daily the strongest proofs of his affection. Expecting to hear from you soon, I am your sincerely affectionate,

JOHN H. HOBART.'

As the next letter that appears says nothing further of military dangers, it may be presumed the mother's fears were quieted on that score. His health however was still a subject of restless inquiry.

*'Philadelphia, 22nd December, 1794.*

Your two letters, my dear John, were very acceptable, and it gives me great pleasure to find your situation so agreeable, with a prospect also of its being so advantageous with respect to your

improvement. I miss you exceedingly, but the reflection and the hope that you will profit by it reconciles me to the separation; and you may be assured I am much more happy with such prospects in view, than I should be if you were with me, and without them. But, my dear John, mental advantages are not all that are to be considered, you should also have regard to your health, for without health there can be no enjoyment. Do not neglect to pay proper attention to that, and spare nothing that will contribute to preserve it; and if any thing should at any time ail you, do not neglect to attend to it in time. It certainly would be my wish to have you with me, if your improvement would be promoted by it; but when that cannot be, I must and do endeavour to reconcile myself to the separation with cheerfulness, and I am the better enabled to do this, when I remember that you have, in addition to the other advantages of your situation, the (I may say) maternal care and kindness of the worthy Mrs. Knox: indeed I feel great regard for her on account of her attention to you, and wish with you that her situation was more suited to her merits. As I would in every instance do all I can to promote my dear John's advantage, I have no objection to your learning French, if it will not interfere with your other studies; but will it not interrupt and divide your attention or oppress your mind by having too much to attend to? I mention this as what occurred to me. On considering it you will be better able to judge than I am; and if you conclude it best to engage in it now, and the teacher is a good one, you have my consent. Remember me to your friend Forsyth. I feel attached to him for his affection to you, as well as for his amiable disposition and goodness of heart. You may be assured, my dear John, you have continually the best wish and prayers of your affectionate mother,

H. HOBART.'

*' Tuesday, 24th March, 1795.*

I wished to have written to you, my dear John, immediately on the receipt of your last, enclosing the five dollar note. I am sorry you sent it, because, though you might do without it then, I know you cannot long, and I now return it to you. I wished to have added to it, but cannot spare any now; don't be uneasy about it, for I am not without. I have an entire confidence in

my dear John's assurances of frugality and economy, but do not wish you to deny yourself any thing that is necessary for your comfort or convenience. The sentiments of affectionate gratitude and duty contained in your letter could not but afford me much pleasure. My dear children's happiness has always been my first wish, and to know that they merit and enjoy happiness, my highest gratification. I flatter myself, my dear John, that the advantages you have in your present situation will contribute much to promote yours, and to continue them to you, nothing in my power shall be wanting, you may be assured. You have not told me lately how your health is ; do let me know candidly : I hope in your attention to your studies, you have a regard to that ; as in my opinion it is one of our first duties to endeavour to preserve health. I think you have got a habit of stooping, particularly when reading or writing, I would wish you to avoid it as much as you can ; any posture that occasions a pressure on the breast must be hurtful. That you may be preserved from every danger, is the prayer of, my dear John, your affectionate mother,

H. HOBART.'

The following letter would indicate his return home previous to its date :

*' Princeton, September 5th, 1795.*

Friend Hobart,

Perhaps you have been made aware that Mr. English has for some time entertained thoughts of resigning the office he at present holds. He has declared his intention to this effect to Dr. Smith. Dr. S. has requested me write to you, to know whether you would be willing to occupy his place. If so, an intimation of it as soon as possible will give him satisfaction. You are as well acquainted with the situation and the business, as you could be from having been only an observer. The advantages of it are by no means small, and you know my thoughts as to its inconveniences. In short, feelings are often concerned, but sooner or later this must be the case in life ; and when we begin early to deal with others, we have the advantage of a gradual experience in coming into the world. But I need not tell you all this.

Yours, &c.

JOSEPH CALDWELL.'

*Philadelphia, 12th October, 1795.*

I have received my dear John's letter of the fifth instant, but have been so engaged as not to have it in my power to answer it until now. When with me at Frankfort, you seemed so certain it would be a great advantage to you in your studies to be in the office which Mr. E. then proposed to resign, that I was perfectly satisfied you should accept of it; but as he now wishes to retain it, you cannot do otherwise with propriety than relinquish your intentions of accepting it. It will to be sure disappoint some of the plans you had laid down; but I hope it will not be necessary on that account to give up your residence at Princeton. My dear John may be assured that nothing which depends upon me shall be withheld that may contribute to promote his improvement, as I shall, if necessary, submit to any temporary inconvenience myself, to insure a permanent advantage to you. I therefore wish you to be perfectly easy, and that you should adopt and pursue that plan which you feel convinced will most promote your happiness and advantage. Your desire, my dear John, to be with me, cannot be stronger than mine to have you, if it could be equally advantageous to you; but the consideration that it cannot, has influenced me to the separation; but I look forward with hope that the time is approaching, though at a distance, when I shall be happy in your company, without the necessity of another separation. Providence I trust will provide for you, and indulge my anxious wishes to see my beloved child comfortably settled, where I can witness his happiness. \* \* \* \* \*

I have much satisfaction indeed, my dear John, in finding that your mind is in such a composed frame. Your distress has been great, I know, and I have felt much for you; but it is a comfort to me to find you are now so resigned, and I hope you will more and more experience the goodness of your Heavenly Father in all his dispensations, and be enabled cheerfully to submit to his will. I shall be pleased to see the letters you mention when you have an opportunity. In answer to your proposal of a visit to the family of your late friend at New-York, I doubt not they will be much pleased to see you, and I am convinced it will give you great satisfaction to make the visit. I cannot therefore be unwilling you should take the journey, but would wish you to do it before the season is much further advanced. It is a long way to travel

in cold or bad weather, and so much water to pass, which I believe is frequently dangerous, that I shall be relieved from some anxiety when I know you are safe over it. You will inform me when you propose to go, and when you return. You have the best wishes and tenderest affection of yours,

H. HOBART.

N. B. I do not forget your friend Forsyth, though I do not always mention him ; tell him so.'

In the course of this winter he seems to have accepted, though amid many doubts, of the situation of college tutor.

From the cheerful tone of the following letter, we may judge that he had made a right decision: the ability to proffer aid to a mother who had straitened her own for his comforts, proving, to such a spirit as his, a sufficient reward for many labours.

*'Princeton, March 12th, 1796.*

I am as anxious to hear from my dear mamma, as I suppose you are from me. It is some time since I have written, as my engagements for these two weeks past have been considerably increased. Dr. Minto, the professor of mathematics, has been unwell all winter ; his duty hitherto has been performed by Mr. Caldwell, but has now devolved upon me. I have thus two classes to attend, one of which is studying the mathematics, so that you see I am quite the man of business. My college duties take up *at present* nearly the whole of my time, but they are all highly necessary and improving. I should wish to attend to them, and perhaps the present is the most proper time for that purpose. In the course of the summer, I hope to have made such proficiency in them as to be able to attend more immediately to divinity, though there is no part of my duty which is not improving, and no knowledge derived from it which I would not wish to gain. How glad I am I did not yield to the solicitations of old Dr. Smith<sup>h</sup>, and engage in his place. I should then have lost means of improvement which I should never have thought of without pain. This place has been, to use a common phrase, the making

<sup>h</sup> The Rev. Dr. Smith of Philadelphia.

of me. I mean, whatever knowledge or ideas of improvement I now have, I have got here, and I have no fear that my opportunities of improvement will diminish. I enjoy my health perfectly, and take more exercise than I did in the former part of the winter. I am in no want of money ; I have received some from the treasurer. If Job Hughes has not paid you, and you are in want of money, let me know and I will send you some. I have not time to add more, but to send my love to all friends, and to offer my sincere prayers for the health and happiness of my dear mamma.

Your affectionate,

JOHN H. HOBART.'

*'Princeton, May 2, 1796.*

My dear mamma will be pleased to hear of my safe arrival. My journey was tolerably pleasant, not so much so as it would have been with warmer weather. I found every thing in my trunk in good order. The ginger-bread was very acceptable in itself, but doubly so as a proof of your solicitude for me even in trifles. I wish I could give some stronger expression of my feelings, when I reflect on your tender and constant anxiety for me, than mere words. But I trust Providence will give you that reward which I cannot. I found my room-mates in good health and pleased to see me. It gratifies me to receive from all with whom I am here connected, proofs of their esteem for me, and from some, of more than esteem. I know no greater happiness than that of being beloved, especially by those who are the objects of one's affection ; and here in the college, where the selfish principles of the world are I may say unknown, there is nothing to control the feelings of sincere affection. I am hardly yet fixed to study ; to-morrow I expect to begin in earnest, and to enjoy my usual happiness when thus engaged ; and when my dear mamma knows that I am happy, I hope she will be so too. That this may always be the case, is the prayer of her sincerely affectionate son,

JOHN H. HOBART.'

*'May 3d, 1796, Tuesday.*

I had just sat down to write to you, my dear John, when I received your welcome letter. It gives me much pleasure to hear you got safe up, and were so affectionately received by your friends and companions ; and you may be assured, the sentiments of

gratitude and affection to me expressed in your letter, are exceedingly gratifying as I know they are sincere. To have my children's affection, and to be certain they deserve mine, and are happy, affords me the highest enjoyment when separated from them.

That you, my dear John, may continue to experience the peculiar favour of a kind Providence, (and I know you will not be unthankful for it,) is the sincere prayer of your ever affectionate mother,

H. HOBART.'

The warm attachment of his associates here alluded to appears in a joint letter about this date from two of his friends. Burnet, the one who concludes it, says, 'your good friend, whose hand you will here recognise with pleasure, has just left me. While here, he accidentally saw your little trunk in one corner of the room, and actually manifested as much joy at the sight of it as if it had been an old friend.'

The following letter is from young Robertson, the same from whose pen a sketch has already been given.

*'Philadelphia, April 7th, 1796.*

My dear John,

It was with much pleasure I received your letter yesterday, after so long a silence. I have been expecting one for some time, and I need not tell you how much it would have gratified me, but I have felt confident it was to your engagements only I owed my disappointment.

It was to be expected that your present station would require much of your attention, and proper that it should; but when by it, together with your own studies, your whole time is engrossed, it cannot be very agreeable, and to be obliged in some degree to neglect your friends not the least unpleasant circumstance with which it is attended. I sincerely wish some alteration may take place, not only because I may then expect to be favoured oftener with your letters, but because I think it would be more for your happiness. I have often intended writing since I last saw you, and I know you will believe me when I say it was not your silence that prevented me. The debates in Congress have lately been very interesting. While the eloquence and abilities displayed

on this occasion, reflect as you observe, honour on the minority ; the late decision is little to the credit of the house. There has not been a subject<sup>1</sup> before Congress since the establishment of the government, in which one party has had so decidedly the advantage ; but with men who had made up their minds to resist conviction, it would be vain to expect that reasoning, however irresistible, would have any effect. No doubt a number of the majority gave their vote from a mistaken judgment ; but it is no breach of charity to say that a Baldwin and a Madison have not that apology. The conduct of the President on this as former occasions, must meet the approbation of every good man, and shows clearly that nothing but the dictates of conscience influence him. His message was yesterday taken into consideration, and the business began by a *lengthy* speech from Mr. Madison, the substance of which was, the reasons assigned by the President for refusing the papers were not sufficient, nor his construction of the constitution just. He however admitted that the President had a right to refuse the papers. It is the wish of that party now, and I suppose they will succeed, to have their opinions relative to the treaty-making power inserted on the journals of the house. This appears by a resolution now on the table, and is in substance the same with one laid on the table, a few days ago by Mr. Kitchell, which I suppose you have seen.

I am affectionately yours,

J. ROBERTSON.'

If the excitement of politics could arouse the quiet merchant, no wonder that the more excitable student caught the infection, and taking advantage of some interval of duty or some friendly aid, he hurried up to town to enjoy the feast of eloquence of which he heard so much. His visit was happily timed ; he found himself in the House of Representatives on the twenty-fourth of the same month, when Fisher Ames delivered his memorable speech on the subject of the British treaty. The impression made upon the mind of a hearer, ardent as the speaker himself, may be judged of from the fact of his sitting down on retiring

<sup>1</sup> Mr. Jay's treaty with Great Britain.

from the House, and putting on paper his vivid recollections of that burst of impassioned eloquence. This proof of sensibility and talent is preserved among his papers, endorsed as follows: 'Sketch of Mr. Ames's speech on the subject of the British treaty in the House of Representatives, taken from memory, 1796.' It closes thus: 'Mr. Ames in conclusion observed, that enfeebled as he was by disease, vacant as his mind then was of ideas, and deprived as he felt he was of the power of collecting them, he expected to have given a silent vote, and supposed that any desire he might have of speaking was controlled by a commanding necessity; but when he advanced to the precipice of that abyss, which if not fathomless was yet inexplorable, he felt desirous to protract, if it were only for half an hour, a decision which was to plunge them all into it. Personally he felt little interested in the event of the vote; his hold of life would probably not last till the fatal disasters of the rejection of the treaty would come upon his country. But he felt for posterity, and for them he spoke.'

In the autumn of this year, (1796,) Mr. Hobart's health was seriously threatened; the cause seems to have been rather mental than bodily. A despondency which whether the result of highly excited feelings, or what is more probable, of over wrought faculties in the double task of teacher and student, awakened for a time in the minds of his friends, and still more of his foreboding mother, the most anxious solicitude. In this state he returned home, where, however, relaxation and social affections soon wrought their usual happy result. The following letter met him on his return, from an old college friend, who had gone before him in the labours of the ministry, though in another church.

' *New-York, November 14th, 1796.*

Dear Hobart,

It grieves me that I have been obliged to neglect so long the answering of your affectionate letter. But hear me. I attended punctually at the post-office till the day I went to New-York,

which must have been the day your letter reached New-Brunswick. I did not receive it until a week after by the return of the boat, and then it was on a bed of sickness, and I now devote my first composed moments to answer for my apparent negligence, which must have been unaccountable to one in your situation. By this time I presume you have returned to Princeton, and I earnestly pray that it may be with a mind strengthened and composed, and your malady overcome in a great measure—complete recovery must be a work of time. Just now, dear John, I may be but a poor adviser till made better acquainted with the progress of your recovery. I long to see and converse with you, and shall haste to pay you a visit on my return to New-Brunswick, which will be in a week or fortnight at farthest. Your Robert has been with you to Philadelphia. I know he has been attentive and affectionate, but I imagine he has had to return before you to prepare for his office. At such times you are apt to be anxious and melancholy; this should not be, my dear Hobart. You have sometimes told me, that in the depth of your distress and debility of mind, when you have heard your Robert praised, when you have seen his ease and propriety of behaviour in company, different you thought from your own, you have often experienced dark and envious feelings. Believe me, my dear friend, I attribute this to the weak state of your body and mind, for friendship delights in the superior excellence of its friend at the same time that it labours to become equally excellent, and your noble soul is I know capable of the purest friendship. When you can act yourself, none have better talents to excel, none dispositions more inclinable to virtue. You have uncommon judgment and foresight in most things. When you converse, there is an air of candour and sincerity, with a firmness and becoming warmth in the support of truth, which commands at once love and respect from the discerning, and a mildness and benevolence of temper, discoverable even on a short acquaintance, which must attract universal regard. You have also a strength of mind (notwithstanding its present weakness) which displays itself in uncommon resolution and perseverance in the pursuit of knowledge, and in the performance of duty. Witness your government in the college with a mixture of mildness and firmness which has gained the affections of every worthy student. Did I not know this was truth, and that you can bear it, I would not dare to say so much

to any person concerning himself, but I know my John too well to think that this will have any other than a good effect. Shall I say why I have thus told you what I think of you? It is to encourage—to exhort you. Your very endeavours to be cheerful will counteract in a measure the influence of melancholy thoughts. Whenever therefore you find your spirits grow dull and feel inclined to indulge anxious and foreboding thought, do any thing, start up, walk, talk, by some means or other divert your attention; use every exertion, every power of body and mind to counteract your malady, and give not up to despairing thoughts; and then I hope, yea I have a strong confidence that your God will preserve you from going down to the pit, will make you an honour and a blessing to the Church of CHRIST and to society, and at last will receive you to an inheritance incorruptible and that fadeth not away. Trust then in God, and you shall yet praise him; make him the strength and chief confidence of your heart, and he will be your portion for ever. My heart longs for—it goes out to God in hearty wishes and prayers for your recovery and prosperity, that you may be enable to exert all your abilities in the service of God, and that you may experience the joys and comforts of religion. I have a great deal to say; my heart is full whenever I am writing, thinking, or speaking of you. \* \* \* \*

\* \* Dr. Minto is dead. Dear good man, he has gone to the enjoyment of the saints in bliss. What a loss to society; to Nassau Hall it will be almost irreparable. I have been revolving in my mind who will supply his place, but can fix upon no one. I long to be at Princeton, and will be there soon. I feel interested in all the concerns of that place; I have past I may say almost the happiest hours of my life in it, but find it impracticable to reside there again. The good Mr. Knox and Miss Sally, I hope, are well; they were my sincere friends, and I feel much gratitude to them for their kind, yes, tender usage of me. Remember me with affection to them; also to Cunningham, Comfort, How, Mercer, Hughes and Watson, my Meapleton friends when you see them, and all whom I should not forget, for my heart is big with good wishes to all my Princeton friends, and you, my dear Hobart, next to my nearest connexions possess the first place in my affections. Believe me to be your hearty well wisher, and rank among the tenderest of your friends. Your

EBENEZER GRANT.'

On the same sheet, he thus writes to the companion of his desponding friend :

‘ My dear Robert,

Think not I have forgotten you, or that you are last remembered by being addressed last, for indeed you have a great share of my sincere regard. My Robert, you are entering early on the stage of action ; you have many and important trusts committed to you, and you have abilities adequate to the discharge of them. You have by this time probably entered on the office of teaching others almost as soon as you have ceased to be a scholar yourself ; this is a task which will require much prudence and firmness, but with exertion I feel confident you will succeed. Your dear John, who has been in many instances as a guardian angel, will be a wise counsellor to you. Love him, my dear Robert, with all the affection you can give. Soothe him in his melancholy, then I have no doubt but that you will be great and happy together. May the LORD bless and prosper you, ye true friends. Think often on him who can subscribe himself, from the bottom of his heart, your friend,

E. GRANT.’

The promised visit to Princeton did not take place. On 10th December, this sympathising friend thus again writes :

‘ *New-Brunswick, 10th December, 1796.*

Dear John,

You no doubt concluded from my letter that I should have paid you a visit before this time, and this has I trust been the reason why I have not received a line from you. Monday, 28th, I had fixed upon for it, but many causes have hitherto prevented me. In the meantime I should be much pleased to receive from you a favourable account of your health, both of body and mind. For your comfort I cannot help but say, that often after I have besought the LORD to have mercy on myself and you, I have felt a kind of enthusiastic confidence that he would subdue your malady, would recruit your strength, would raise you to honour and usefulness in life, and to a seat at his right hand for ever. Despair not then of his goodness, my dear John ; his thoughts

are not as our thoughts, nor his ways as our ways. Our duty is submission of the whole heart to the disposals of his providence. Afflictions come not from the ground ; they are not unprofitable to the children of God ; they are not more frequently evidences of his displeasure than they are merciful visitations to lead us to unfeigned repentance for sin, and to a closer walk with God. Write me, my friend, of your arrangements for the present session ; of your difficulties and your satisfactions : any thing that concerns you interests me. How is your Robert pleased with his situation, and how are you yourself and the students pleased with him in the execution of his office ? Does he begin to form a steady decided character ? If so, he will meet my earnest hopes of his one day becoming a great and good man.

My father grows very infirm, and his eyes are dangerously affected. Should he lose his sight, all methods of information will be taken from him. He says he has tasted all the happiness this world can afford, and longs to depart for another and a better. My mother has taken a great liking to you only from description. She joins me in wishing to see and converse with you. Although our house, under the present circumstances of our family, cannot furnish all the accommodation I could wish for a friend ; yet you especially, or any of my Princeton friends, may always expect to receive a hearty welcome from yours, &c.

EBEN. GRANT.'

It would be enlarging too much on the details of early life, and perhaps on the feelings of living friends, to give more of this correspondence ; suffice it to say, that young Hobart, while attached to a chosen few, made himself a friend to many, and was beloved by all. His heart was ample as it was warm, and no individual seems ever to have approached him, who either needed sympathy or sought aid, without receiving one or both. On some, the impression for good was permanent ; on others, no doubt transient ; all however speak of him in terms of warm regard. ' Dear Hobart,' says one, of whom a parting letter is incidentally preserved, ' both Mr. Hughes and myself are under great obligations to you. We would wish now and always to feel them strongly, and to acknowledge

them. When I think how highly I was honoured and how much I was benefitted by your friendship, I can scarcely restrain tears.' The language of another very youthful student is too simple and heartfelt not to be given at length. His affectionate gratitude gives a pleasing picture of the intercourse that subsisted between them. They carry back the narrative to an earlier date.

*'Princeton, November 6th, 1794.*

My dear friend,

I arrived here last evening from Brunswick, and found Forsyth's patience in waiting for me almost exhausted; but upon hearing the reasons of my delay he was fully satisfied. This day we took possession by leave of Mr. Finley of our room. It is to be sure not a very warm one for the winter; but the idea of your coming to live with us makes me much more contented and satisfied than I would be in the best room in the college without you. We have both I trust sat down with a full determination to apply diligently to our studies, and by our conduct to make ourselves worthy the esteem of the faculty, and more particularly of yours, worthy friend. The salutary advice you have and I doubt not will continue to give me, I pray Heaven may not be thrown away, but rather that I may employ it to the good of myself and friend. Thanks be to that God who knows our hearts and sees all our deeds, that I have been so happy in gaining for myself so good, so amiable, and so generous a friend to keep my erring feet in right paths, and to lay a firm and lasting foundation for my temporal and eternal happiness. You have always shown a partiality for me, and I know not why even this. Your regard for me while I was an entire stranger among the students, and your very often repeated acts of friendship toward me; these, independent of your real merit of which I then had but a slight knowledge, could not fail to enkindle in me the liveliest sparks of true and genuine esteem. But why should I tell you that I feel an attachment for you beyond what I can express; sure I have told you that I esteem you my best, my worthiest friend. I shall expect you, dear friend, in a fortnight or three weeks at farthest; the sooner you come, the sooner you will give satisfaction and pleasure to Forsyth and myself. I hoped when I arrived from

Philadelphia here, to have been happy in acquainting you with your mother's good health and friends, but when I came you had gone to Philadelphia. Praying that you may, as no doubt you will, receive the reward of your excelling merit in this world, and after this transitory existence be received into the paradise above and receive the crown of glory prepared for all who believe, I subscribe myself,

Your sincere and affectionate friend,

JOSEPH WARREN SCOTT.

N. B. Forsyth last night received your letter, but no entreaties on my part could prevail on him to read it to me.'

*' Nassau Hall, Princeton, November 15th, 1794.*

My dear friend,

Yours of the 10th instant I received on Tuesday, and enjoyed more satisfaction than I can express to you in the perusal of it. Forsyth also received one last evening, and read to me a clause from it which he said was addressed to both of us. Though this intimate correspondence affords a great deal of pleasure, your immediate presence would give me more. Your advice, my dear friend, I assure you, is always acceptable, because I know it is always good. Yet I cannot divine why you are so very urgent with us about keeping the door shut. I am apprehensive you think we have a great many intruders, and in this I wish to undeceive you, because I know whatever we do right gives you pleasure. At first the students came in great numbers, and our refusing admittance to so many, daily occasioned complaint against us; but we persisted in what you had taught us, and what we thought of ourselves was right, and by so doing, at length freed ourselves from a great many visitors that we did not want. The conduct that I mentioned in my last I meant to pursue toward the college in general, and my fellow Whigs in particular, (provided it met with your approbation,) I mean still to maintain till I hear otherwise from you. The return of Mr. Smith<sup>k</sup> I wait with impatience; I hope it will not be more than three or four days, and that you will be here in a week at farthest. It is hardly

<sup>k</sup> Mr. Hobart's brother-in-law, whose absence prevented his return to college.

fair to tell tales, but to-day a circumstance took place which I am sure will make you smile. \* \* \* \*

I must also complain a little on Robert (Forsyth) about copying the old minutes. He has not written a word until this afternoon, but for the future I hope he will do better; but you must not *lash* him too severely, as I believe I am almost as much in fault as he is, for not telling him more frequently of it. My fingers are so cold that I can hardly write any more. I remain, and wish ever to remain, your sincere and affectionate friend,

JOSEPH WARREN SCOTT.

N. B. I shall expect a letter very shortly, and a long one too.'

*'Nassau Hall, Princeton, November 17th.*

My dear friend,

What melancholy tidings does this bear? It is the death of our good and worthy president, (Dr. Witherspoon.) On Saturday evening, in his chair, this good old man met the last common enemy of man with joy and cheerfulness. And why should he not? It would set a final period to trouble and suffering, and land him in that haven of eternal peace, where is the reward of his labours and fidelity to his Master's trust. Full of days, and full of honours, this venerable sage has left us to deplore his loss as a father and protector; but he has also left us an example truly worthy to be imitated. To-morrow his body is to be committed to the silent grave. Dr. Smith is, I believe, to pronounce a funeral sermon; no doubt it will be a moving and feeling discourse. My dear friend, I must really ask you why you neglect to write to me. You know nothing gives me more pleasure when I cannot see you. Why then will you voluntarily rob me of so much happiness. This is but a short letter, but it is almost prayer time, and therefore I cannot continue it. I remain, my dear Hobart, your friend, and to continue so.

JOSEPH WARREN SCOTT.'

*'Nassau Hall, November 27th, 1794.*

My dear friend,

In what manner to apologise for my great neglect in not writing to one who has ever shown toward me kindness far beyond what I deserve, and to whom I have every reason to believe my

letters are always acceptable, I know not ; especially as I regard you as one for whom I ought, and I hope do feel a tie stronger than that alone which worth can inspire. I feel proud of such a friend, and at the same time am conscious that it is, and no doubt will be, an honour to me in whatever station I am placed by Providence ; but I have been expecting you daily, and therefore delayed till the present time. Indeed I supposed that even if I were not to write, that would be no hindrance to you ; for you may well know, even if I do not write frequently to you, (as I confess I have neglected to do) my thoughts are oftentimes employed with you, anticipating the time when I shall see you again, and know that you will live with me. Forsyth just now received a letter from you. I read in his countenance marks of pleasure which could not fail of producing the same sensations in me, though arising from a different cause. I received a letter a few days ago from Terhune ; he expects that you will write him immediately, directing your letters to Gravesend ; but I must study at my lesson, for *that* I cannot put off. Therefore, I bid you good night, after subscribing myself,

Your sincere friend,

JOSEPH WARREN SCOTT.

P. S. I was just in Mr. Caldwell's room, and told him I was going to write to you ; he requested me to present his respects with the following message, viz. 'If you are coming, be expeditious, or otherwise we will not have a sufficient barrier against infidelity, which is spreading its dominion far and wide.' This stroke I apprehend is meant for me. He knows that I have been reading Hume, and is frequently giving me sharp strokes about my belief. I have said that I thought reading the above-named author rendered a person less bigotted : Caldwell from this supposes that I believe all that is said by Hume. Mr. Finly is often questioning me about your coming, when it will be ; he seems impatiently expecting it.

Your affectionate friend WARREN.'

*' Nassau Hall, December 4.*

My dear friend,

I just now received your inexplicable letter of the 3rd inst., by Dickson. However, all your letter I can understand better

than that which relates to infidelity. I thought I might mention to you in trust, the lecture I got from Caldwell on account of my reading Hume, and the reason why I continued reading it, because I thought it made me more candid in my judgments. When you come I shall have a better opportunity of showing you that I am in no way related to infidelity, only not bigoted. That part of your letter which relates to my studies I shall endeavour to profit from in future, though altogether to keep my thoughts at home would be disagreeable to my feelings. Forsyth and I live very agreeably now. When you come we shall be happy; to both of us you are a safe resort when advice is required, and both you have shown yourself willing to assist whenever in your power. My dear friend, your presence I very much wish for. Mr. Caldwell expresses a great desire to see you; he by this sends his respects to you. Come, dear friend, your friends are impatiently expecting you. Write to me quickly if you do not come.

Adieu, my dear friend,

JOSEPH WARREN SCOTT.

P. S. I should be ashamed to let such a letter be seen: then I request you only to read it.'

The last letter from this warm-hearted youth is from New-Brunswick, New-Jersey, though without date, except 'Sunday Morning:' its N. B., without which he seems never to have written, is in these words:

'N. B. Show this letter to Forsyth; tell him that I very often think of him, and of the happy hours we have spent together, and in vain wish them to return. I shall once more lay claim to your correspondence, though I see you have entirely forgotten me; but, Hobart, whatever has been my conduct, whatever my appearance, be assured I never have suffered a diminution of that affection which you know I once cherished for you. Tell Forsyth to write to me. Adieu.

J. W. SCOTT.'

On the superscription is added,

'If Mr. Hobart is not at Princeton, Mr. R. M. Forsyth is requested to take this and open it.

J. W. S.'

H

Similar feelings of attachment were excited in the young class whose charge he undertook after his return to college, while his own toward them are sufficiently marked in his careful preservation of their parting address.

It begins in these words:—‘We cannot, Sir, see the time approaching when you are to leave us, without testifying in strong terms our regret, and the deep sense of gratitude impressed upon us. We shall long remember that period of youth spent under your care,’ &c.

This affectionate farewell was found among the Bishop’s papers at his death. A heart like his valued such records, and in his careful preservation of them we read one of the peculiarly attractive traits of his character. ‘When he became a man,’ he put not away all childish things. The warm and tender heart never left him, and as relics he prized all its early remembrances. Indeed, throughout life he was sensitive as a child to every mark of kindness, while coldness or ingratitude seemed to cut him to the heart. Amid all the bustle of life, and the cares of a most busy station, whatever addressed itself to his feelings was instantly uppermost in look, word, and action: the ‘child’ was awakened within him, and its ready language of smiles and tears, and the affectionate embrace, proved how little change, years, or the world, had wrought, upon his affectionate, sensitive nature.

But this history of early friendship has led the narrative beyond the date of events to which it is necessary now to recur. The first appearance of the yellow fever in Philadelphia, in 1793, dispersed, as already mentioned, not only the inhabitants of the city, but the students of Princeton, and left young Hobart not only without his anticipated honours, but even without a home. The consternation produced by this then unknown pestilence, for it was its first appearance in our country, is forcibly painted in some of his letters. Believed to be infectious as the plague, all fled from it in horror. Three fourths of the population of Philadelphia are described as abandoning their homes; all business suspended, all ordinary ties broken

through, and none remaining in the devoted city, but wretched sufferers, and the still more wretched friends with whom love was stronger than death, or those noble few whom a high sense of professional duty held around them; while its peopled streets are described as either deserted, or frequented by such only as sought gain or plunder amid the dying and the dead. Such is the fearful picture given by young Hobart to his friend Skinner, while urging him to awake up to seriousness upon such a call,—admonitions which acquire a solemn value from the reflection that it was to this very pestilence he was soon to fall a victim. After parting at college, these friends met once again before their final separation. This is the visit already mentioned, which young Hobart paid to Skinner at his father's residence on Long-Island, making friends as it seemed of the whole family, by his warm kind-heartedness, even down to little negro Jack, who, as a subsequent letter mentions, often spoke of his absence 'with great lamentation:' but on his friend's mind that absence caused a more lasting and rational sorrow. 'In being deprived of my dear John,' says he, 'I not only lose a friend, but one of the most powerful human means of my salvation, for I now see the necessity of becoming not only virtuous, but a professor of a true faith. This I shall aim to become, and by the grace of God through his Son do I hope to be successful; that this may be the case shall be my earnest prayer. To die, to a sinner is death indeed, but to a good man is a happy hour; and this shows us the necessity of being at all times ready to meet that Judge before whom sinners tremble.' Among those who fled from the pestilence in the city, were Mrs. Hobart and her daughter, Mrs. Smith with her family. Her son, as already mentioned, joined them at Frankfort, Pennsylvania, where he found his brother-in-law temporarily established in the same mercantile business from which he had been driven in Philadelphia. What motives were here urged or of themselves operated to induce young Hobart to enter the counting-house, it is not easy

to say. He speaks indeed of 'the wishes of friends, and several other circumstances,' but what those were we are left to conjecture; most probably, the narrow means of his mother, and the prospect of a speedier independence for her relief: but however right the motive, it was unquestionably a wrong decision; an employment in which not only his peculiar talents would have been wholly lost, but one for which he wanted even that single talent which is essential to secure success. An economist in money matters Mr. Hobart neither was nor could have been made: he was too much the creature of impulse, and that impulse had in it too much of warm-hearted sympathy, for a prudent estimate of money. In his own personal expenses he was rather indifferent than frugal, while to others his hand like his heart was ever freely open. 'From his boyhood,' says Professor McLean of Princeton, 'this was his characteristic trait.' That a sense of duty, therefore, rather than choice, led to this selection, is sufficiently evident. This too appears from his letters: 'At length, my dear White,' says he, in one about this period, 'the close of my collegiate studies has ushered me into the laborious and humble station of a merchant's apprentice. The change is too great for me as yet to rejoice at it; nor have my present engagements and amusements effaced the remembrance of those I enjoyed at college. In truth, my friend, those were the happiest that have yet fallen to my lot, and accuse me not of insensibility to the pleasures of life, if I tell you that the anticipation of my future probable course stamps a yet higher value on them.' But the counting-house could not separate him from his brother Whigs, whose interests and pursuits, however remote from his own, were dear to him as ever. His letters to Princeton are filled with advice and exhortations calculated to direct or arouse them to guard well the palm of academic victory they had won. The following are a specimen.

*'Philadelphia, December 9th, 1793.*

My dear Tom,

By this tender though familiar appellation I address you ; by it I distinguished you when my fellow student and room-mate, and the remembrance of college scenes and engagements I wish never to lose. This very moment, while engaged in realizing the happy scenes which college once presented, a gloom over-spreads my mind. *You* will not ask wherefore ? But yet I take pleasure in reviewing them. Strange constitution of the human mind ! but no less wise than strange ; for the exercise of those feelings ennobles man, renders him alive to the wants and sorrows of his fellow creatures, and endears the man of sensibility as the instrument of happiness, and the object of love, veneration, and gratitude. But, my dear Tom, I should not dwell on the subject of my separation from college, did I not take pleasure in indulging and expressing such thoughts to one whose heart is alive to many tender feelings. \* \* \* \* \* It is with singular satisfaction I learn from your letter, that the Society is likely to maintain its respectability, and which the honourable exertions of the members will always secure to it. For this reason I am glad to find that those who have already become Whigs, are young men of sound judgment and good moral character. May you have many such ! I know it will prosper if its members cherish a warm and disinterested attachment to its welfare. This will give rise to diligence, unanimity, friendship, and every other virtue which can advance its honour. Diligent attention to the exercises, caution in making innovations, and coolness and deliberation in determining on measures,—these are, I am well satisfied, particularly necessary to the internal concord and peace of the institution.

Yours, &c.

J. H. HOBART.'

To one of the new members he writes as follows : it is his first letter to young Scott, of whom mention has already been made.

*'Philadelphia, June 17th, 1794.*

My dear Warren,

Perhaps you may be a little surprised at hearing from me. Though on your entrance into college I was a stranger to you,

yet you showed for me an esteem and affection which in the same situation I have experienced from few, and I should think myself possessed of a strange insensibility, if your expression of attachment to me did not excite in my breast a corresponding emotion. Whenever I have had an opportunity I have inquired after you, and it has given me the greatest pleasure to hear of the honourable character you have maintained in your class. I have no doubt but what you are able, and I hope will continue to preserve this character; for I am persuaded you will derive the greatest satisfaction from a reflection on the proficiency you have made, and the consciousness of being the object of esteem with those under whose care you are placed, and who will always take pleasure in rewarding merit. The period of life at which you are is very important; every moment of time is valuable. Your fortune, honour, respectability and happiness as a man, depend upon the proper improvement of your present advantages. But this, it may be, is not a new idea. You have doubtless often heard it, and certainly act under it more than many who are your superiors in age and experience. Yet still you cannot too often think of the value of time, and the necessity of early acquiring habits of attention and diligence. I am sure you must derive a great deal of pleasure and improvement from the Society. Attention to your duties there will exercise your judgment, and greatly advance your progress in literature. I am sure you must feel an attachment to it. Ardently then pursue its interests. When called upon to act in any office, seek carefully and attentively for what is your duty, and then let no consideration of popularity, no fear of offending, deter you from the performance of it. By this conduct you will in the end gain reputation, beside enjoying the approbation of your own mind. Let prudence, perseverance, calmness, and judgment, mark all your actions, and I have no doubt but what you will advance the honour and prosperity of the institution. It is worthy of your warmest attachment, and demands your most zealous endeavours. \* \* \* \*

I am much pleased, my dear Warren, to hear that you are to have an opportunity of doing so on the 4th July, and I have no doubt, my dear boy, but what you will be successful. It will give me pleasure to hear from you when you have leisure, and believe that I remain with affection, my dear Warren, your sincere friend,

J. H. HOBART.<sup>1</sup>

With such thoughts uppermost in his mind, it is not to be wondered at that his mercantile occupations soon became distasteful. He gave them however a fair trial. As inclination had not led him to this course of life, so neither did he allow want of inclination to drive him from it, and returning with Mr. Smith to Philadelphia, as soon as safely permitted, he devoted himself to the duties of the counting-house, through the ensuing winter, with all his constitutional ardour. But nature and education united were too strong for him, so that even his brother-in-law writes to a friend, 'John does not discover any talents for a mercantile life; his taste and views are all decidedly literary.' We are not surprised therefore to find him after a few months, in a letter to a young friend, holding this language: 'I am tired of the mercantile business, or rather I feel a greater inclination for something else. It is so serious I cannot tell it you now.' What this preference was may easily be conjectured; to his friend Skinner he freely unbosomed himself. 'How I should rejoice,' says he, 'were we both to embrace, from pure and holy views, that sacred office in which if we faithfully performed our duty on earth, we should enjoy the greatest happiness here, and hereafter shine as stars in the firmament of heaven.' But still it was with fear and trembling he took up the resolution. In a letter of June 16th, 1794, he observes: 'I still have in view the ministry. O what an awful undertaking! I am afraid that my motives for it are not sufficiently pure; that I have not sufficiently in view the sacred ends for which it was instituted,—the turning of many to repentance, and building them up in the faith of God and of a blessed Saviour. But I hope that God for CHRIST's sake will bless me, and that he will make me in his hands, the humble instrument of turning many to righteousness.' In a subsequent one of October 21st, he repeats his fears: 'My views still continue the same with respect to my profession. I am anxious to engage in the ministry, but I am afraid I have not a proper sense of the importance

of the duties connected with it, or of the qualifications it requires. In the latter I know I am deficient. I daily become more sensible, to use a scriptural and very just expression, with 'the plague of my own heart.' 'It is indeed deceitful above all things, and desperately wicked.' It is useless indeed for me to lament this, while exertion on my part is wanting. Yet I rejoice that CHRIST has made a sufficient atonement for my sins, and that through faith in him the chief of sinners may be reconciled to God. In this character would I seek a merciful God, and beseech Him by the merits and atonement of his crucified Son to pardon my sins, to rectify my nature, to subdue the power of sin within me, and to make me holy in heart and life.' Such were the workings of his humble and deeply spiritual mind, and such the preparation of a heart, which, in after life, by those who knew it not, was charged with being ignorant of the feelings of vital religion. Nor were those feelings changed by years—he died, as he had lived, in the expression of them. Among his last words were, 'Bear me witness, I have no merit of my own; as a guilty sinner I go to my Saviour casting all my reliance on Him, on the atonement of his blood.'

Within a few months after he had entered the counting-house, a letter was received by him, which, with his own inward whisperings, must have fully satisfied even his doubting mind of his fitness for higher things. This was an unsolicited call from the authorities at Princeton, inviting him to the station of college tutor. The invitation was a flattering one. As a youth of eighteen, it was a high compliment to his acquisitions and judgment; as an Episcopalian, it was an equally high one to his integrity and candour; and doubly gratifying, in both respects, as coming from those who were best acquainted with his character and talents. The following letters communicate both the offer and his acceptance of it.

*' Princeton, November 18th, 1793.*

Dear Sir,

It has been suggested that your own inclinations would lead you to pursue your liberal studies to a greater extent, and that a residence at Princeton would not be disagreeable to you, in order to have the more leisure for improvement. Although I have reason to believe that advantageous proposals will be made you by Mr. S., yet I have been desired to inquire whether or not you will accept of an appointment in college, in the room of Mr. Abeel. I know not your private views, nor how such a situation would accord with your ideas; but if you were willing to accept the appointment, there is no person who would more unanimously obtain it; and, I must say for myself, it would be peculiarly agreeable to me. Your answer to this inquiry, by the first post, will very much oblige, dear Sir,

Your very humble servant,

SAMUEL S. SMITH.'

*' Philadelphia, November 23rd, 1793.*

Sir,

I must acknowledge the receipt of your letter of the 18th instant, and should have sooner paid it the necessary attention, had not its contents, interesting in a high degree to my future welfare and happiness, required consideration. The confidence of the Faculty, with which I am so unexpectedly honoured, excites in my mind a lively gratitude, accompanied by a feeling conviction of the necessity of the most unremitted exertions on my part to fulfil with honour the office they would confer upon me. A desire to pursue with advantage studies of a liberal nature, and also to have leisure for reflection and improvement, have induced me to look upon a residence at Princeton as desirable; and I had it in contemplation, with the consent of my friends, to remove there to pursue my studies in a private capacity. But as the offer to which your letter has reference would afford a greater scope for improvement, my own wishes, and of consequence the consent of my friends, lead to the acceptance of it. At the same time, I repeat the declaration, that I am fully sensible the greatest exertions on my part could alone qualify me for the honourable discharge of its important duties. These I

can safely promise, from a principle of duty, will not be wanting. The wish of the Faculty on this subject should be handed to me by the first opportunity, as immediate preparations will be necessary. With a high sense of the honour conferred upon me by the confidence of the Faculty, and of your kind wishes with respect to my future engagements, I remain their and your

Most obliged servant,

JOHN H. HOBART.'

The following letter is to an old college friend, written from Princeton soon after his second return to it, though it would seem as yet with no official appointment.

*'Princeton, July 26th, 1794.*

Dear Sir,

The receipt of your letter of 2nd June gave me very great pleasure. I was fearful mine had miscarried. In this situation your letter was peculiarly acceptable. I have not as yet found reason to alter an opinion I early adopted, that the portion of life spent in the place of our education is the happiest. The engagements of future life, then beheld at a distance, promise happiness. The field of science lies before us, and we think we can never be tired traversing it. Thus happy in our present engagements, and in the anticipation of those that are to come, the season of youth glides away. But, in fact, man is ever anticipating happiness : and does not this clearly prove that he is to exist hereafter ? Does it not prove that this life was never designed to afford him complete enjoyment ? Does it not enforce the necessity of his directing his attention to that life to which both reason and revelation teach him this is only an introduction ? And yet how few make this natural and obvious improvement ! Science, honour, riches, pleasure, are ardently pursued, but the qualifications for a future state of being are little sought after. Men live here as if they were to live here for ever, or as if, at the close of this life, an everlasting sleep were to level them with the brutes that perish.

I have relinquished mercantile business, and intend to spend the summer here in reading. I returned with great satisfaction to the scenes of my former improvement and pleasure. They strongly recall to my mind those with whom I spent my time so

agreeably ; and I seldom enter the rooms of my former companions without thinking of them. College is very full. The Whigs are superior alike in numbers and merit ; and if they continue to act with the same prudence, will increase the dignity and honour of the Society. There is every prospect of their obtaining the highest honours at the ensuing Commencement, and, if we may judge from present appearances, many future ones. This information, I know, will give you pleasure.'

In answer, his friend observes :

' You tell me you have declined the pursuit of mercantile business. I applaud your resolution. Do not suppose I flatter when I say, I have always thought you well calculated for some profession where oratorical talent might be displayed. The mercantile business is suited to those who have not had your opportunities. Besides the profit, nothing can be said in its praise. But most professions are profitable as well as that, and besides, put a man in the line of honour and preferment. The professional man, too, is better calculated for rendering services to society,—no small source of comfort to him. But what do you mean to pursue after you leave Princeton? Let me invite you to the study of the law. My best wishes attend the Whig Society. The institution will be remembered to my latest moments. If any of my old acquaintances are at Princeton, make my regards to them.

Your sincere friend,

W. M. WATKINS.'

The contemplated college arrangement, however mutually desirable and desired, as it might seem, did not yet take effect until near two years afterward. On the present occasion, the failure arose on part of the College, from some misunderstanding not very clearly explained, and the place filled with another, though, as was stated to Mr. H., 'temporarily.' But, in the meantime, his own views of its desirableness were changed, or rather fluctuated, bringing his mind into that painful state of doubt which often besets the young when called upon to decide their course in life. On such occasion the

mental vision becomes confused : like the eye of a landsman at sea, it looks into a hazy atmosphere, where it mistakes alike the size, distance, and shapes of objects. Thus it was with our inexperienced collegian. Touching an offer precisely the same in the conclusion as at the beginning, he concurred, retracted, hesitated, declined, and finally accepted. Now this unimportant circumstance is here noticed, because in after life his decisions bore such an opposite character, being so rapid and unwavering as to look more like instinct than reflection, and with such a clear forecast of consequences, that we might almost apply to him the eulogium of the Roman biographer, '*Prudentiam ejus quodammodo esse divinationem.*'—(Nepos in Cic.) But this change was obviously one not of character, but of circumstance : the same conscientiousness which made him doubtful when ignorant, made him firm when instructed ; and the same sagacity which in youth made his intellectual perceptions too acute for his judgment, was the very source, in after life, of that promptitude of choice, and perseverance in action, which made him, both in deliberation and act, the admiration of his friends and the dread of his opponents. It was (to repeat the analogy) the same eye looking out into the same misty atmosphere, but now guided by a seaman's judgment, and aided by the telescope of experience. Few, indeed, better than Bishop Hobart deserved the praise once bestowed upon Themistocles, of being 'a good guesser of the future by the past ;' his official life having been mostly spent in the maintenance of a policy which anticipated the results of experience, and the opposition he met with being that which awaits all men in public life, whose sagacity foresees consequences beyond the vision of those with whom they are called upon to act. Nor perhaps, in truth, was the argument on this occasion one so easily summed up. On the one side, as he rightly argued, were 'the advantages the situation would give for study and reflection ;' on the other, that 'the duties of the office would require more ability and

experience than he possessed at his early age.' 'The association to which it would lead him with men of talents and information,' was certainly an advantage; but to this there was to be set in opposition, that 'he would be obliged to shake off many pleasing intimacies with the students;' and while he appreciated 'the advantage of being called to direct and influence the conduct of others, as fitting him for active intercourse with mankind,' he yet felt the 'loss of being unable to participate in the enjoyments of that Society in whose business and discussions he had always taken so conspicuous a part.' As an Episcopalian, he doubted the prudence or delicacy of becoming an officer in a seminary practically, if not professedly, Presbyterian; and as an affectionate son, he felt very unwilling to separate himself from an aged mother. 'My friends,' says he, in a letter to Skinner, 'though they acquiesce in this scheme, are averse to it. It is their wish that I should be with them. My mother also would lose a great part of her happiness, were I to be away from her. She is now in the decline of life. Her children's happiness and interests have been the object of all her exertions, and these now demand from them every attention which it is in their power to render. Uncertain how long she may be with us, I cannot think of leaving her. She and all my other relations, however, wish me to go, if I think it would be most to my advantage and interest.'

Now this turmoil of contending motives was a state of mind certainly not desirable, perhaps not needful in the case; and yet, on the whole, it had doubtless its disciplining advantages: it deepened his knowledge of human nature, by making him better acquainted with his own character; it opened up to him the common springs of action in the breast, and thus contributed to arm him for future contest with the wills of others, by teaching him where lay the weak points of his own. In estimating the causes which form the youthful mind, too much stress is generally laid upon external aids and circumstances. It

is doubtless the inward discipline that tells the most: the battle of passion within, once fought and won, is worth volumes for teaching us how victory is to be gained; and he who has once been called upon, as young Hobart here was, to hold the balance long and even, in some great and dubious decision of life, has learned more than either books or men can teach him, by what weights the scales of judgment are turned, and, what is more practical, how to manage those nicer *scruples* by which the trembling beam is finally determined. Even when the judgment is wrong, the benefit is not therefore lost, since error may be a yet deeper teacher than truth, and painful experience but render more searching the future counsels of friendship. In either case, where there is sincerity of purpose, the advantage is gained of learning the human heart—in its length and breadth and depth—in its fears, its hopes, its weaknesses, and its strength. One thus trained by self-discipline, when called to be a spiritual or prudential monitor to others, feels himself as a guide through a country with which he is familiar: he will therefore fill not the ear with words; but the mind with thoughts, and the heart with confidence; the doubting wanderer yielding himself at once to a guide whose eye is so clear, and whose step so firm and unhesitating.

Although there may be no sufficient ground for attributing so large an influence to this particular passage of young Hobart's life, there is yet no question that he had early acquired, in a singularly eminent degree, the governing talent of leading all minds that came in contact with his own; and there can be as little doubt, on all the principles of sound philosophy, that the self-experience to which the earlier events of his life led him, by throwing him much upon his own resources, was the training that gave it to him.

The following letter to his mother marks the period of his second entrance on academic duties.

‘ *Princeton, October 31st, 1795.*

I think of you, my dear mamma, much oftener than I write to you ; and whenever I do, I wish very much to be with you. I lament sometimes that I cannot enjoy the advantages of my present situation, and at the same time the company of my dear mother and all whom I love in Philadelphia ; but this is more than I have any right to expect. I hope, however, when I have made more proficiency in my studies, to spend some time again at home before entering on my profession. Afterward it seems uncertain where I shall be ; but wherever it shall please God to place me, I trust I shall be contented ; and indeed how can I be otherwise when I reflect that He hath placed me there ! Much as I suffered, and still do suffer, from the deprivation of a very dear friend, I yet feel the fullest conviction that it was intended for my good, and I humbly trust that in some degree at least it has had this effect. I feel more disposed than ever I did to perform faithfully every duty arising from my relations to this world. I feel more anxious than ever to qualify myself for the important and sacred office which I have in view ; but I have been taught no longer to look for complete happiness here ; and while I feel grateful for every blessing I possess, yet do I look for perfect enjoyment only in another world. *In proportion as I profit by this lesson, I feel contented and happy.* Till lately I felt anxious and troubled about many things which I now consider as of little importance. Relying too much upon myself and upon the world, I experienced frequently a great deal of uneasiness, which I am now delivered from when reflecting on the infinite wisdom and goodness of an Almighty Parent. Thus what is itself the cause of my sorrow, tends to my real advantage. I am thus free in writing to you, my dear mamma, because I think it will give you satisfaction ; and I feel so sensible how much you have done for me, that I would wish to make you every return in my power. I have received a letter from Colonel Skinner, and also one from Miss Skinner, in answer to those which I wrote. When I have an opportunity I will let you see them. I am perfectly well, and you may depend I shall never neglect my health. As I unite a proper degree of exercise with study, I am under no apprehension of injuring myself in that way ; and I shall endeavour to correct in that which you mention. Forsyth stays here all the vacation,

which, you may be sure, gives me pleasure. He joins in love to my dear mamma with her sincerely affectionate

JOHN H. HOBART.'

In January, 1796, he entered upon his new duties, taking about the same time his second academic degree of A. M. Some yet live who remember him as college tutor, and all concur in giving to him a character peculiarly well fitted for duties, which in his humility he esteemed himself unequal to. 'As an officer, prompt and efficient; as an instructor, able and successful,'—'in manner, alike firm and conciliatory; dignified, yet unassuming;' 'vehement in emotion, but moderate in action; earnest in reproof, yet mild in punishment,'—all these traits go to mark him such a tutor, as good students must have loved, bad ones feared, and all respected. But the original sources of this information are too honourable to him to be withheld.

'He was,' says Dr. Caldwell<sup>1</sup>, 'as an instructor, ardent, industrious, and faithful, and always acted upon principle and conscience in the discharge of his duties. He was prompt in action, and expression; sometimes vehement, and in danger of a little transport, but ready afterward to admit it, and conceding with a becoming manliness of spirit. In his tutorship he maintained himself with a sense of danger on these accounts, and was considered as interesting by a union of earnestness with simplicity and ingenuousness of feeling.'

A letter to him from Princeton, during his absence, introduces the name of another friend, upon whose pen we shall also draw for a picture, while the letter itself affords a proof of the kindly feelings with which he was every where regarded. 'I returned on Friday,' says Henry Kollock, 'to Nassau, after spending a vacation diversified with different hues. The college will probably continue

<sup>1</sup> Rev. Joseph Caldwell, D. D., President of University of North Carolina, Chapel Hill.

with very few students this session. Mr. Bearsley has been here some time. I am highly pleased with him from my short acquaintance, and anticipate much pleasure in his society. Good Mrs. Knox thinks of you with the same affection, and talks of you with the same kindness which she always entertained for you. She charges me to remember her to you in the tenderest manner.' 'In the fall of 1795,' says the Rev. Dr. Bearsley, the friend above alluded to, 'commenced my acquaintance with Mr. Hobart. Never shall I forget the impression produced upon my mind by my first introduction to him, and the conversation which followed, having myself just entered the college at Princeton as an undergraduate of the junior class. Upon some occasion of business in which his advice was solicited, I was conducted into the room which he occupied as his study, and saw a youth of no very prepossessing appearance, (at least to me at that period,) seated at his desk, and engaged in the study of theology. I beheld before me a figure of middling size, sallow complexion, features somewhat irregular, a countenance obscured in its expression by the use of glasses to correct the deficiency of short sight, a contracted forehead, and a head thickly covered with hair, while all its proportions were imperfectly defined. I had been previously informed that he was a youth of uncommon parts, and had graduated in college a few years before with the highest honours of the institution. His first appearance but little accorded with the expectations that had been awakened of his talents and interesting qualities. These unfavourable prepossessions, however, were immediately removed when I was introduced, entered into conversation with him, and caught the silver notes of his voice. He received us with that frank, cordial, and ardent manner, by which he was so peculiarly distinguished, and in a few moments I was convinced that he possessed remarkable clearness of understanding, and readiness and powers of conversation. He at once entered with the deepest interest into the business upon which we had been induced

to seek an interview, gave us satisfactory information on the subject, explained the best mode of proceeding in the case, tendered the offers of any services in future ; and I left him so much gratified and delighted, that a foundation was then laid for the subsequent intimacy between us, which has formed one of the highest sources of my satisfaction in life, and the loss of which at this moment presents to my imagination and feelings, one of the widest vacuities in the series of earthly enjoyments.'

The kindness and promptness of service, which thus won the heart of the young student, continued throughout life a characteristic trait of Mr. Hobart's character, and made him wherever circumstances placed him, though but for a day, friend and patron both in heart and hand to all who stood in need of his aid or sympathy. Lest however a false impression should be given to strangers of his personal appearance by the above description, it must be added, that he was then labouring under the effects of severe indisposition, brought upon him by overstrained application. As a picture of him in subsequent life, it is far from doing him justice. Though rather under size, his figure was well proportioned, and strongly knit, giving the impression of strength and hardihood at a second glance, greater than at first it seemed to promise. His movements were not only quick but energetic, and the expression of his countenance, while it corresponded with every varying emotion of his mind, never lost its ready smile of cheerfulness and kindness. It was such a countenance and manner as a stranger would address with undoubting confidence that he would meet with no unkind repulse.

We have already seen several instances of the freedom with which his pen was put in requisition for Commencement speeches. The following letter from a quondam friend, who had taken or was about taking Orders in the Presbyterian Church, shows, that his aid was not always confined to academic walls and subjects.

*'New-Brunswick, June 1st, 1797.*

My dear friend,

I cheerfully embrace the opportunity of Mr. C.'s return from New-York, to convey a few lines for your perusal. It would have given me great satisfaction to have seen and conversed with you at the meeting of the Presbytery in April last, but you had gone to Philadelphia. I hope you have returned to Princeton, refreshed by relaxation from study and college business, and with your mind fortified by cheerful resignation and calm resolution, to bear any trial of life. I have received no answer as yet to the letter I wrote to Forsyth. My time will be during this summer so wholly engrossed by study, that I am afraid I shall be deemed negligent by some of my friends; to you, my dear John, I shall dedicate whatever with propriety I can, and would wish as much as possible of communication with your enlarged understanding and feeling heart. The Presbytery have appointed me a popular discourse on Hosea, 13th chapter, 9th verse, and a lecture on 2 Samuel, 23rd chapter, first five verses. This last is a little peculiar, as mixing critical with practical divinity. I am here much in want of critical commentators. I wish therefore you would at your leisure oblige me so much, as to select from Patrick, Poole, and others, as short and judicious an explication of these verses as you can with convenience, as also Dr. Smith's and your own sentiments on this passage. Mr. Scott and Mr. Sloane after delivering their discourses were yesterday licensed. Mr. Scott will be at Princeton this week; his health seems very precarious. Good young man, I trust he may be spared for usefulness in life. I wish much to hear from Caldwell and Forsyth; if you have received late letters, inform me in your next. Make my excuses to my friend Thomas How for not yet writing to him. He likes long epistles, and I am over-crowded with business. However, assure him of one soon. Make my respects to Mercer, a young man I highly esteem, and hope to see a good and highly valuable member of society. My dear John, write me soon, and be assured of the kindest regards of your affectionate friend,

EBEN. GRANT.'

The college of Nassau, never deficient in its due share of the talented youth of our country, seems at this time to

have had more than its usual proportion. In addition to those already mentioned, may be added the names of two who advanced to be governors of their native state, Peter Early and George M. Troup of Georgia; two of high rank in the Federal Government, Richard Rush, late minister to the Court of St. James, and John M. Berrien late Attorney-General; two heads of Universities, Joseph Caldwell, President of the University of North Carolina, and Frederick Beasley, Provost of that of Pennsylvania; the Hon. William Gaston of North Carolina; Charles Fenton Mercer of Virginia; John Sergeant and William Meredith of Pennsylvania; the Rev. Dr. Kollock of Savannah, and Judge Burnet of Ohio; beside many others whose professional rank and private virtues would justly entitle them to enumeration. With many of these his contemporaries, the recollection of their college friend is vivid and strong; with all, amiable and pleasing. The following are selected: I was not,' says Sergeant, 'his contemporary at Princeton; he preceded me by several years. When I first arrived at college, he was living in the town as a graduate, engaged in the pursuit of his theological studies. I rarely saw him; but the place was full of his fame. Every one who had opportunities of knowing him, dwelt upon his talents and power of application. He had gained while in college the first honours of his class, and gave every presage of the intellectual eminence that awaited him in after life. He continued to keep up an occasional connection with one of the literary societies to which he had belonged, where his abilities were always usefully and signally displayed.' 'Mr. Hobart,' says Mr. Rush, 'graduated before my entrance into college, which was in the spring of 1794. In the fall preceding, he returned to pursue the study of divinity. It was then I saw him for the first time, and regarded him with great interest on account of the distinguished reputation he had established in college; but he being a graduate, which separated him from association with the students, and I being very young, we seldom met. My

chief recollection of him is as a member of the Whig Society; he generally attended the meetings, and always maintained there a decided ascendancy. From that period till his death I seldom saw him, but observed his course at a distance, as marked by the same elevation which distinguished him in early life.' Mr. Gaston says, 'I had not the honour of being an associate of the late Bishop Hobart during his collegiate course; he graduated in 1793, and I entered as a member of the junior class at the beginning of the winter session of 1794. He was still, however, residing in college when I reached Princeton, which was to me a subject of deep interest, from the animated contest in which he had been engaged for the first honour of his class. Between the graduates and students there were very few ties. Although I saw him every day, nothing occurred to bring about us any thing like intimacy. I retain, however, a vivid and distinct recollection of his face, person, gait, manners, and voice; these all rendered him interesting; they indicated quickness of perception, activity, kindness, depth and ardour of feeling. With respect to his merit, there was but one opinion: all esteemed him for his genius, learning, and virtue.' Mr. Troup's account goes further, having enjoyed the advantage of being under his tutorship. 'The impressions,' says he, 'made in early life of the purity, worth, and piety, which distinguished the late Bishop Hobart, are yet lively, and can never be effaced. He was our tutor at Princeton, and was as much respected, and as universally beloved, as ever tutor was, or as the relation between preceptor and student permits. His after course truly corresponded with the hopes then entertained of him, and he seems to have fulfilled to the last, and to the last tittle, the sanguine predictions of those senior friends, whose sagacity foresaw the future and detected the germs of that usefulness and loveliness, which it is your<sup>1</sup> province, as it will be your pleasure, to record.'

<sup>1</sup> Addressed to Rev. W. Berrian, his Biographer and Editor of his Works.

The following letter to his mother introduces the notice of another college friend, upon whom, after the death of young Forsyth, his warm affections seemed mainly to rest—an attachment which continued through life.

*Princeton, August 28th, 1797.*

The affectionate letter of my dear mother gave me as much consolation as my mind was then fitted to receive; and the soothing and sympathetic counsel of my dear sister, with the bright motives her letter suggested to resignation and hope, shed a light on the darkness of my mind that revived and comforted me: indeed I am at a loss to express my grateful feelings for the consolation her letter gave me. The affectionate prayers of my dear mother for my comfort and happiness, will not, I trust, be vain. I trust that Providence will bless to me that state of sober and calm reflection that succeeds the first agony of grief; and however my feelings may be excited when I think of the friend I once had but now have no more, I yet trust I shall know that a steady and constant reliance on the goodness of a gracious Providence is a support adequate to the greatest trials I can be called on to bear. But alas! how difficult to realize this powerful motive to resignation!

John (Forsyth) and myself have both received short letters from his mamma, written near a week after she had heard of the death of Robert, which was announced to me by a messenger while she was on the road from Augusta to see him. She had raised herself, for the first time, from her pillow to write the few lines she forwarded to us. It gave me pleasure to see that, in the midst of inexpressible grief, the natural strength of her mind was fortified by the pious resignation and hope of the Christian; and that a sense of duty to her remaining son, while it led her to repress her own grief to alleviate his, made her also consider life as still desirable for his sake. I wrote to her by the succeeding post. The illness of Robert was but of few days from Friday to Wednesday; an inflammatory fever which ended in mortification.

It seems as if, whatever losses I may sustain, I am not to be left wholly destitute of those enjoyments my feelings lead me most to value. I have experienced from an amiable young man, (Mercer,) who lives with me, the sage counsel of manhood, with

the tenderness and affection of the warmest heart. He receives the first honours in his class, and graduates this fall, and presses me with tender solicitude to spend the six weeks' vacation with him in Virginia. The disinterested kindness with which he urges the necessity of some great change of scene for my health and spirits, with my own conviction that it would be beneficial, incline me to go. I mention these circumstances that I may receive direction and advice upon the subject. I am, my dear mamma, your sincerely affectionate

JOHN H. HOBART.'

N. B. Ten dollars inclosed.'

The following letters from him to his mother and his friend Mercer indicate that the proposed journey was taken, and proved not only favourable to health and spirits, but left upon his ardent mind such a warm impression of kindness as came well nigh to change his own destinies and those of the Church, by a permanent residence at the South.

*Fredericksburgh, October 26.*

My dear Mamma,

I got to this place from Mr. Garnett's in Essex county, about an hour ago; but, on application at the office, find the stage full, and no possibility of my getting on before Monday. I don't know when I have met with a severer disappointment. Considering the short time I shall be with you, two days are of material consequence. I must however submit, and endeavour to make myself as contented as possible. You may expect to see me much fatter than when I left home; but still do not raise your expectations too high. I don't know when I have spent my time more agreeably. The family in which I have been form a scene of domestic happiness that my imagination has often painted, but such as I have never before found realized. Every want and even wish supplied by an ample sufficiency, content beams, I may say, in every countenance. And then their manners, unfettered by the artificial forms of politeness, and yet entirely removed from rustic plainness, mark the artless expression of internal goodness wishing to dispense happiness to all

around. In such society could I be otherwise than happy ?  
With love to all, yours, &c.

JOHN H. HOBART.'

*' Philadelphia, November 5th, 1797.*

I was disappointed, my dear Mercer, in not getting a letter from you by yesterday's mail. The amiable and delightful society of Essex are almost constantly in my thoughts : I fancy myself still among them, and I cherish the pleasing delusion. The time spent there was a period of unaffected happiness, such as I never before enjoyed : it was perfectly congenial to my wishes ; it realized those scenes of domestic bliss and social life, amiable and refined,—of simplicity and ardent benevolence, which my imagination has often exhibited to me, but rather as visionary forms with which she so often dazzles us, than as realities that I should ever enjoy in this world. If I am ever happy in life, it can only be in such society as that ; and I am daily and hourly more confirmed in the plan I had thought of, to settle in Virginia. The obstacles to this plan from this quarter, though I never supposed they would be serious, are even less than I expected ; and what sanctions my wishes is the consideration, that where I can live most happily I can there be also most useful. Yes, my dear Mercer, the affable and open manners of those of the Virginians I have seen, their desire and constant attention to make others happy, are precisely what I have always wished to find in the society where I should fix. And if the ardent desire of my soul should be gratified in possessing the affections of one who possesses all mine, where is the constituent of human bliss that I should need ? But let me moderate these anticipations of happiness ; let me remember that disappointment and affliction must still attend my weary pilgrimage. To you, my much-loved Mercer, I owe much, very much. Your counsel has aided me ; your sympathy has soothed me ; your unwearied attentions and exertions have contributed to restore peace to a disordered mind. Let me still, my dearest friend, enjoy your friendship, and I shall have at least one worldly comfort among its many, many sorrows. Do not think of renouncing your plan of returning to Princeton : as it respects advantages for study and means of enjoyment, it is in every way most eligible.

Remember me affectionately to your sister and the rest of the

family at Essex ; and when you have an opportunity, let your friends at Salvington know that I shall not soon forget their kind attention to me.

With much affection yours,

J. H. HOBART.'

*'Princeton, November, 21st, 1797.*

My dear Mereer,

I have been waiting impatiently to hear from you, both while I was in Philadelphia, and since I came to this place. I directed my letter to you at Fredericksburgh, at which place you will doubtless be before you come on. You see I am calculating on this event. Indeed I believe it will be so instrumental to your improvement and happiness, that I am particularly desirous of it. Your old room shall receive you. I will welcome you with open arms, and you will enjoy happiness from the society of those who esteem and love you. Believe me, there are not a few particularly earnest in their inquiries when you are coming. I have received two kind and, let me add, tenderly affectionate letters from Mr. Garnett and your sister. Oh ! my friend, what a luxury it is to me to enjoy the esteem of the virtuous and the feeling ! I sometimes think I am too desirous of it ; it makes my happiness depend too much upon others ; it renders me tremblingly, and often painfully alive even to the appearance of displeasure in them, and consequently to the smallest error in myself. But the society of your friends in Essex yielded me a pleasure indeed unmixed with pain. I never think of them but with emotions of the highest affection ; and am only pained that it is not in my power to express my feelings otherwise than by words. Let their own goodness of heart supply what words must ever want. Let me again express the interest I take in your return, if yourself and friends should deem it proper. In no place can you enjoy equal advantages for study ; in no place, I think, will external circumstances be more favourable to your happiness. True, it is our first duty to adapt our minds to our situation, and thus learn to be content in any ; and I trust you will always endeavour to be so : but then we are not required, for the mere sake of self-denial, to relinquish any real happiness. Let then the enjoyments of a college life again be yours.

With the sincerest friendship, truly yours,

J. H. HOBART.'

The following letters are from early companions, the most of whom are already familiar to the reader: they afford, like the preceding, pleasing proof of the feelings with which he was regarded, and the continuance of those feelings after the temporary tie of intimacy was broken.

*New-Brunswick, March 20th, 1797.*

Dear John,

I really imagined that a certain person would before this have stolen a few moments from business or sleep, to let a friend know whether he was dead or alive; but the most confident expectations of man, as I now learn, may be disappointed. It has been my determination to be somewhat punctilious in conducting my correspondence with a numerous acquaintance, especially at this time, when business crowds upon me. But, somehow or other, I cannot be so with you, even although you are indebted to me, and when I saw you last, gave me a promise of writing. I have very little time, however, now to write, as Scott is going immediately; but if this serves the end intended, I shall make some expectation of a few lines by the bearer. Dear John, excuse my haste: I long to hear how you are. Remember me kindly to every enquiring friend. The last Tuesday in April I shall be at Princeton: but as that will be in Vacation, I wish, if possible, you could pay me a visit before that time, for I shall not be able. Believe me sincerely your friend.

EBENEZER GRANT.'

This is the last letter that appears from this affectionate, single-hearted friend. His subsequent course, however, (the writer speaks from his own knowledge,) was one of unpretending ministerial usefulness. He removed to Bedford, Westchester county, N. Y., where his virtues secured the esteem of all, of whatever denomination, and, among others, of one individual whose regard was in itself a warrant of Christian character, the late Governor Jay. There, unburdened by the cares of a family, and above the fear of want, by the inheritance of a paternal property, he cared only for the spiritual interests of those with whom he was connected, taking up his sojourn

among his parishioners, wherever he found himself most useful, with an apostolic simplicity that spoke equally for their and his sincerity, and thus in humility he laboured till called to his reward.

*‘ Philadelphia, August 24th, 1797.*

My dear John,

I have always been so negligent a correspondent, that I suppose you will be at least as much surprised at receiving a letter, as at my long silence. While I freely own I have no good apology to make, I can assure you I never think of it without regret. It has not, at any rate, been occasioned by indifference or want of regard for you. The many testimonies of your affection I have experienced, and the happiness I have always felt in your society, have made too deep an impression on my heart ever to be effaced; so that, although a mutual exchange of sentiments during separation is agreeable, and a very natural consequence of mutual friendship, I yet sensibly feel it is not necessary to its continuance. I most sincerely sympathize with you in the loss you have sustained in the death of your much valued friend Forsyth. It must be a severe trial to you: to his mother the loss will be irreparable. She appeared passionately attached to him, and he was doubtless looked up to as the hopes of the family. I am sensible that indulgence of grief on your part is unavoidable; therefore I cannot blame it; yet I trust the reflection that it is the act of that Being who knows best what is good for us, will moderate that sorrow for your loss, which, while it is natural to feel, if indulged to excess, would be hurtful to yourself, and distressing to your friends—to those particularly whose happiness seems centred in yours. With respect to Horsley’s tracts, I intended them for you; they are entirely at your disposal. I shall write again, and hope that my long neglect will not deprive me of the pleasure of hearing occasionally from you.

I am, my dear John, affectionately yours,

JAMES ROBERTSON.’

The following is a solitary memorial from one whose name never again appears. It indicates, at least, that

the tutor was often merged in the kind friend, even toward the dull or negligent student.

‘Orangedale, September 4th, 1797.

Respected Tutor,

I take the liberty to address you on a subject of the greatest importance to me. It is to request you to prepare my Commencement oration. I am sensible, Sir, that I ask a great favour; but the necessity of the occasion urges me to it. Ever since examination I have been thinking to write it myself: my health, however, being impaired by a sedentary life, I found it necessary to employ my time in riding, and visiting my friends; and thus deferred it, from time to time, until this late hour. And now I am so indisposed from a bad cold, that I find it impossible to write the oration myself. I therefore make my first request to you, Sir, in whom I have always found the strictest sincerity. I wish only a short one. A few leisure moments in your hands will amply suffice. Choose a subject most agreeable to yourself; it will not fail to please me. If finished one week or four days before Commencement, I shall think myself exceedingly favoured. In the course of ten or twelve days I hope to be in Princeton. If you can consistently with duty oblige me at this time, I know it will be done. If you do write my oration, I shall consider myself bound to you by the strongest ties of gratitude and friendship.

I am, Sir, yours sincerely.

P. LE C.’

Whether this lazy, grateful youth succeeded in his request to be permitted to shine in borrowed plumes, there are no evidences to show. The easy *nonchalance* of the letter inclines us to hope the reverse, and that his name appeared in the handbills, on that occasion, with the usual suspicious note:—‘Mr. P. Le C.’ ‘Oration on the danger of Procrastination.’

N. B. ‘Prevented by indisposition from delivering it.’

The next is from a living pen, and shows that turn for metaphysical speculation by which, in after life, it has been honourably distinguished.

*'Edenton, January 5th, 1798.*

Dear Sir,

I always feel an inward satisfaction in unfolding my sentiments to one whom I look upon as a true friend ; and my satisfaction is increased when I remember that my friend is a Christian. \* \* \* \* \*

Every object here, whether animate or inanimate, affords me pleasure. I sometimes converse a considerable time with a tree that in my infancy invited me to play under its cool and refreshing shade ; and the old dwelling in which I have spent the greater part of my life, though at present unoccupied and falling into ruin, raises within me such a musing train of ideas, that I know not whether it be pleasing or painful. Now whether it arise from an intimate association of ideas, or from some qualities in the insensible objects themselves to create an affection, I shall not pretend to determine ; but certain it is, that the love we bear for objects incapable of making a return, seems always more disinterested, and frequently affords us more lasting happiness, than even that which we feel toward rational creatures. I have the pleasure to inform you that there is now a greater prospect of my being restored to health than there ever was while I was at College. Should my hopes of recovery now prove fallacious, I shall be happy in being spared a few more days, that I may devote them to the worship of my merciful God and the service of my fellow-creatures. To our shame we must acknowledge, my dear Hobart, that, in this part of our country, religion is in a declining state. The Holy Jerusalem doth indeed here droop her head, and the City of the living God is destitute of inhabitants. There is, however, a proportionately great field opened in the pulpit for the display of talent. The people possess, in general, generous and noble sentiments, have warm feelings, and are easily guided by the powers of the orator. They are fond of acquiring knowledge, but without the perseverance necessary to arrive at perfection. Hence the poison of infidelity has contaminated the minds of both rulers and subjects among us. The works of Paine have done more injury to North Carolina, than ever the writings of Philosophers have done it good. With love to all friends in College, and praying that God may bless you, I remain your friend and brother in CHRIST,

FREDERICK BEASLEY.'

The writer of the following appears to have derived advantage from Mr. Hobart's kindness or Christian counsel, perhaps both, though his name appears in no other record that remains.

*' Canonsburgh, 3rd January, 1798.*

Dear Sir,

Two or three weeks have passed since I was favoured with your kind letter of 22d of November. It was exceedingly welcome, for we were waiting with anxiety for one from you, and several times had been at the post-office on that account. You are giving us fresh proofs of what we have been long experiencing, that you spare neither pains nor expense when you have it in your power to oblige. I think I can with sincerity say, that it would be one of my greatest gratifications to repay benefits; but I have been all along so situated as much to need friends, and so highly favoured as to meet with many who have so loaded me with favours, that it is certainly vain for me to expect, by any returns I shall ever be able to make, to get clear of my burden. Could I but believe and realize the great truths of Christianity, as I think I have sometimes done, it would give vigour to my soul, and opposing mountains would sink into the dust; but it is a truth which I am every day learning by sad experience, that never will I move in the Christian course without wisdom, strength and righteousness imparted daily from on high. I am often so enveloped in darkness as to be unable to feel the force of any one truth in natural or revealed religion, or even my own departure from this world, and existence beyond the grave. Mr. Hughes joins with me in acknowledging an irredeemable debt of gratitude due you. Your much obliged friend,

JOHN WATSON.'

*' Philadelphia, February 15th, 1798.*

Dear John,

In one of your letters you mention with satisfaction the time we passed together in the store. If my company at that time afforded you any pleasure, or in any degree alleviated the toils and fatigue of a business, which I was always persuaded was not congenial to your inclinations, I can say with sincerity it did not surpass the pleasure I enjoyed in yours. Though the ties of pa-

rental affection must be stronger than what accidental attachment can inspire, yet I must say, that no one can regret more than I do that you have been for a long time past so great a stranger in Philadelphia. You know my indifferent state of health and spirits; and though it may seem to border on extravagance, it is not the less true, that the short periods you have spent occasionally here within these two years, have, besides the pleasure of your company, been attended with beneficial effects. My happiness at the time made me forget my complaints, and my cheerfulness continued after the cause was removed.

It is true, that the pursuits you mention would be most agreeable to my inclinations and conducive to my happiness; and the prospect of being able at some future day to realize them, has animated me to persevere in a business for which I never had any great inclination. Though not so enterprising as some, I have not I think been wanting in such attention as both duty and interest required. It is with regret, however, I must add, that our success has not been equal to our exertions, and that the object of my wishes is still at a great distance. Should we be, however, tolerably successful for a few years, a plan of life similar to what you mention would be my choice; and I can assure you, my dear John, that no part of it would afford me more real pleasure than having frequent opportunities of enjoying your company. But whatever be my lot, I am sensible of the folly of giving way to unavailing despondency, and shall endeavour to avoid it. There is no truth more firmly impressed on my mind, than that we are all under the care of a wise Providence, and that when we have done our duty, whatever may be the result, we may reasonably conclude that it is what in infinite wisdom is thought best for us. I am, my dear John, yours very affectionately,

JAMES ROBERTSON.'

Such principles in a young man were calculated to secure success, and the reader will be pleased to learn that he attained it;<sup>m</sup> and though he changed not, as his words would imply an intention of doing, to the ministry of the Gospel, it was, we may trust, from finding that a pious

<sup>m</sup> James Robertson, Esq., President of the Richmond Bank.

layman is not excluded from being a 'preacher of righteousness.'

The following is from a living friend whose pen has been already drawn upon, and one who has fully redeemed the virtuous resolutions with which it concludes. The error it laments is, besides one so common in our country, that its strong statement may be of value in leading to its correction.

*'Cincinnati, February 20th, 1798.*

My dear friend,

Your kind letter of the 21st December, though directed to me at Newark, hath by the attention of my good brother found me at this place. The happiness I experienced on receiving it you can imagine better than I can describe, for you know my heart, and I can cheerfully forgive and forget your past omissions, as you have now given me such a pledge of future constancy. A perusal of your epistle enkindled in my bosom those emotions of joy and delight, which a remembrance of former companions and past scenes of innocent amusement and instruction are ever wont to inspire. The bare mention of 'Nassau Hall' gives me pleasing and grateful sensations. I shall ever feel a thankful attachment to that Seminary, which I view as the parent of the chief happiness I expect to enjoy. Frequently have I lamented that my years were so few and my judgment so tender, while there, that I was incapable of either knowing or reaping those advantages which I now find the institution is calculated to give. My case was perhaps that of many others. I had then an affectionate, fond parent, whose only delight was to give happiness to his children, and render them useful to mankind. Through a blind but benevolent zeal, he wished to see his son a man while he was yet a boy, and his sanguine expectations anticipated nature by at least two years; so that I finished my classical education just as it was time to commence it. However, even my early education has not been without some good effects: it has given me, if no more, at least a relish for knowledge, which I trust will never be satiated while I am on this side the grave. Be assured of my esteem and friendship.

GEORGE W. BURNET.'

‘Edenton, North Carolina, March 10th, 1798.

My dear friend,

That I should meet with a return of affection from one of your warmth and generosity of feeling, I had no reason to doubt. There is so close a connexion between great talents and tender sensibility, that from your possessing the former, I was confident you must possess the latter also. His happiness is confined within a narrow compass who can bring himself to believe, that friendship is merely a name invented by men to further the accomplishment of interested designs. Such a man cuts himself off from one of the greatest sources of enjoyment with which our Creator hath blessed us. The exercise of our social affections is always delightful; but how exquisitely so is a pure and disinterested affection—an affection founded on respect, built up and completed by an accordance of sentiments, of dispositions and pursuits. What music so soothing as *the voice of a sympathizing friend*, amidst the pains and misfortunes of a miserable world? Who like a friend can cheer us in the dark hour of adversity, or brighten the sunshine of prosperity? And here let me add, that religion, by spreading a serenity over all our powers, renders us more tremulously sensible to these amiable emotions; while by regulating our faculties and preserving them in a due proportion and subordination, it keeps the mind in a fit tone for vigorous and useful exercise.

I am greatly indebted to Dr. Smith, and the Faculty, for honouring me with an office of which I feel myself unworthy. Be assured, that it is no small inducement with me to return, that I shall enjoy the company and conversation of such warm and animated friends as Hobart and Mercer. As it is my wish, too, to review the Greek and Latin Classics, I shall accept of the offer made me. The Faculty are perfectly acquainted with the circumstances under which I am placed. I shall therefore expect some indulgence beyond a teacher that is in perfect health. Remember me to Mercer, and with every wish for your happiness,

I am yours affectionately,

FREDERICK BEASLEY.’

To this somewhat romantic picture of friendship it gives

both truth and tenderness, to learn, that amid the sorrows of after life, such a friend he found in the individual here addressed. More than once did Bishop Hobart fly to comfort and console, one, who with a peculiar sensitiveness of nature has been called to experience his full share certainly of the sorrows of life, and the ingratitude of the world.

The last letter, except to his family, that appears of a date previous to the period at which this narrative must close, is the following from Mr. Hobart to his friend Mercer, in answer, as it would seem, to one of more than ordinary affection. From another pen the following might be classed as among the extravagancies of boyish romantic feeling; but knowing, as the biographer has had good reason to know, the overflowing and generous ardour of the heart that dictated it, he does not fear to insert it as the picture of a noble spirit that overleaped all bounds in the warmth of its virtuous affections.

*Pottsgrove, May 15th, 1798.*

I cannot express to you, my dear Mercer, the pleasure I received from your letter. It spoke a language that touched my heart, and excited all its tenderest affections. Friendship when sincere, it is said, burns with a steady flame: its joys are even and tranquil, but there certainly are moments when kindred spirits swell their joys into rapture. In a moment of this kind, my dear Mercer, you poured forth your tender expressions. My soul united with yours, and though at the distance of many miles, I pressed you to my bosom. My much loved friend, I feel an affection at my heart too big for utterance. The tender and amiable disposition of heart that first attracted me to you, has appeared more worthy of my love, the more I know of it; and when I found it united with the powers of genius, and firm and noble principles, admiration and respect were joined to affection. If therefore my heart has fixed on you with fond attachment, if I have delighted in your society, and sought every means in my power to make you happy, the impulse was natural, the exertion involuntary. But, my dear Mercer, I gave no counsel that was not repaid with rich increase,—I gave no consolation that was not

poured back a hundred-fold into my own bosom. I owe to your goodness, to your prudent counsel, to your sympathy, your tender and assiduous attentions, all that I can ever owe to the most ardent and faithful of friends, and I trust that neither the chances nor duties of life will prevent many happy meetings between us. But I have become familiar with separation. My dearest friends have been torn from me for life, and these mournful events, under the counsels of religion, have moderated the violence of my feelings. I now more fully realize, I trust, the duty of resignation to God in all the events, and under all the circumstances of life, teaching me to submit with holy confidence to all his dispensations, and directing my affections to that glorious state where my soul shall be satisfied with the fruition of God, and where I shall be reunited to those I have here loved. But perhaps this composure is only vain confidence, and any severe or unexpected trial would awaken as hitherto, sorrow and repining. I already begin to regret that scene of retirement and study I enjoyed at Princeton, where in the society of a few select friends, the vain desires of the world were shut out, and improving intercourse enlivened our spirits. But I check these emotions as inconsistent with my duty, and destructive of my peace, and resolve to endeavour at least to be contented with any situation in which I may be placed, while the review of past scenes of happiness will ever be the subject of my most soothing and pleasing thoughts.

College, I suppose, is again settled. May you experience in it both happiness and improvement. Few are more indebted to nature than yourself, and the assiduous cultivation of your powers, (to which indeed you are so strongly disposed,) is the only way to repay the debt. I am daily more sensible to the advantages of your situation, and regret that my health and spirits would not permit me to enjoy them longer. Something more I now find is necessary to improvement than retirement and leisure, or even a strong sense of the value of knowledge. There must be occasional contrasts with others to show us our defects, and to sharpen our diligence—there must be literary conversation to unbend the mind without dissipating its vigour—there must be scientific meetings to compel us to investigate useful subjects, and extend our knowledge of them. All these you have at Princeton in greater perfection than any where else I know of; and were it not impracticable, I should even now resolve to spend there two or three

years more, unfettered by an office, the duties and cares of which, while there, absorbed my time and bowed down my spirits. I am therefore desirous, my dear Mercer, that you should remain there as long as with propriety you can. Do not suffer temporary inconveniences, or even permanent ones, to make you dissatisfied. We always think we shall do better in some other situation than the one we are in. The disadvantages of a present situation are always felt, while those of another are either unthought of or but imperfectly realized. I have often found this the case, at least, I know with myself.

College scenes and engagements, our pleasant walks, our cheerful meetings, often come over me with great force, and occupy my thoughts, so that I find it necessary in order to preserve contentment, to magnify as much as possible my present or future advantages. I wish much to pay you a visit, but know not when it will be practicable. I shall expect with eager desire to see you at Frankfort. In your society I shall experience a joy I have not felt since I left Princeton.

The first Sunday in June is fixed on for my ordination. Whatever concerns me I know will excite your affectionate interest, and you shall therefore hear of all; and be assured, my dear Mercer, that I am no less anxious for your welfare and happiness. I am as well as I had probably any reason to expect, though not as well as I could wish, and in proportion as I can settle my mind to perfect reliance on the Divine will, I am happy. With you, my dear Mercer, I am persuaded that this alone is the source of real happiness.

Your affectionate

J. H. HOBART.'

In this confidence of the perpetuity of virtuous friendship, young Hobart speaks the genuine feelings of our better nature—it is a noble faith, and among the relics of primeval innocence: that which in our attachments is 'of the earth, earthy,' perishes with all perishable things; but the pure affections of the soul are a part of *its* essence, and cannot but endure so long as *it* endures. Wisely placed, therefore, and duly cherished, they form bonds which death cannot sever, and sources of enjoyment fitted to

take their place, with reverence be it spoken, among those which flow from God's right hand.

That Scripture does not expressly teach this, is no argument against it; it is sufficient that it does not oppose it, for Scripture itself was not given to teach us *that* which the finger of God had already written on the heart.

Thus gifted and conscientious, it is an interesting question on what studies his mind was principally bent during his second collegiate residence. His official duties in college, though occasionally, it seems, both laborious and absorbing, left him, in general, sufficient leisure for the pursuit not only of professional but general learning, and also, though sparingly, for his favourite relaxation, the academic contest of college debate. The Society of which he now became a member was known as 'The Graduate Society of Nassau Hall,' being confined to residents within its walls who had taken their first degree. The subjects here discussed were naturally of a higher order than those already alluded to, and handled with an ability proportionate to the riper years of the disputants. What they were in the case of others can only be conjectured; but of young Hobart, fifty-five theses that remain sufficiently prove the current of his mind and thoughts, and open up to those who take an interest in the speculation, the native bent of his genius. Judging from these, than which there can be no better test, all his natural tendencies seem to have been to practical results: knowledge with him was for action, and action was for influence, and influence was for public good. What the Greeks meant by the term *πολιτικός*, (when used in a good sense,) will to the scholar convey the most adequate notion of this temper of mind. Of this character Aristotle gives the picture. 'His ends were all without him—connected with the welfare of the State, the Tribe, the public, or the community to which he belonged, in comparison of whose interests he felt himself but as a unit, and others but as instruments. In prosecuting these ends he was all energy and movement, bold, talented, and persevering.

Prompt in debate, courteous in reply, unbroken by defeat, offending none, gratifying many, influencing all: these were the traits that fitted him for acquiring influence in *counsel*; while in *action* all were willing to follow one who never deserted his friends, or receded from his purposes, whose sagacity foresaw all difficulties, and who had either prudence to avoid them, or resolution to overcome them.' Now to this ancient portrait young Hobart had many resembling traits, in talent, courage, and perseverance. With such a mind, knowledge, it is evident, is but a means: all knowledge, therefore, that could not show its relationship to the duties of life, met with but little respect at the hands of this youthful leader, and certainly occupied but small share of his voluntary attention. He speaks indeed, in his letters, of the value he set on the mathematical studies to which his duties as tutor compelled him; but it was evidently the language of a conscientious spirit forcing itself upon an uncongenial task. Such studies unquestionably took but little hold upon his mind, and left still less impression. Like a vigorous sapling, it sprung back, when let go, from this forced bend to the form and direction which nature had given it, and that was to the moral and prudential questions of life and practice. Physical science, for the same reason with the mathematics, had little attractions for him: it lay, as he thought, beyond the pale of man's chief interest and daily business. The question, 'What is?' was ever therefore with him a much lower one than 'What ought to be?' The former, as he argued, might make a man *knowing*; the latter made him *wise* and *prudent*, *skilful* in governing both himself and others; and looking upon that as the great business of life, he chose for himself, and in after life recommended to others, the studies which discipline the faculties, in preference to those which only heap up materials. In short, his idea of the educated man was much like the Stoic notion of the happy one; the perfection of both lay rather in the course than the acquisition: just as to run the race of duty with a firm, prudent, and benevo-

lent mind, *that* was the height of happiness; so to discipline the faculties to such a prompt, vigorous, and sagacious exercise, as to be at all times ready to grapple with the practical questions of life, *that* was the perfection of education. Under this strong natural bent, it was not every study that would *tell*; even his classical reading left much less impression on his mind than might have been expected from his long attention to those models of taste, both as student and teacher: his thoughts never became cast in their mould; and finding, too, his own pleasures in active duty, he underrated perhaps their value to those whom nature has unfitted for the bustling engagements of life, as a storehouse of innocent, quiet enjoyment. The reputation of high scholarship was consequently neither claimed nor perhaps courted by him—a circumstance that unquestionably reveals itself in his style of writing, which, like his manner in speaking, was too full of ardour and movement to be esteemed perfectly classical or graceful. But if this were a defect, it is one that belongs naturally to a strong and full mind. His style, therefore, is energetic in spite of much diffuseness, and clear in spite of much carelessness. The impression it leaves is that of a strong current; though it cannot be denied that its power would have been greater had it partaken more of that concentration and precision, both of thought and language, which may be termed the stamp of scholarship, and which is rarely found apart from familiarity with the classical models of antiquity and admiration of them. If it be argued that strength and justness of thought are independent of such nicety, we can only reply with the oft-repeated analogy, that though it be the vigour of the bow which sends the arrow to the mark, it is the point and polish of the dart which fits it to penetrate.

But if, under this long list of exclusions, it be asked what he did value among his academic studies, it may be answered in the words of the statesman of old—those which might teach a man how to make a little state a great one. To train his own mind to wise choices, and

to practice it in the vigorous pursuit of what he deemed public good, was with him more than a substitute for book learning. His theses and dissertations all give evidence of this: they are either solutions of vexed moral questions, or an examination into points of practical policy. Among the latter are several on the prospects of our national Confederation, which, with a patriotism less questionable than its sagacity, he contends to be superior, by its compound and nicely balanced structure, to all those causes which brought ruin upon the simpler democracies of ancient times. In moral questions he goes indeed to the root of the matter, venturing on 'the nature and origin of evil,' and evinces no contemptible power, for a young student, in wielding the great argument of final causes. Within the walls where the great Edwards had taught and dogmatized, it would not have become a pupil to be wanting either in the hardihood to attempt, or in the ingenuity to explain, in words at least, the mysteries of our moral nature. It may not be uninteresting to see how our young metaphysician grapples with this problem. The following paper, from the bundle of theses, may be taken as a specimen. It appears to have been either an outline of a written discourse, or else notes to aid him in the discussion of the subject. It is as follows:

*Natural Evil not inconsistent with the Perfections of God.*

1. Because the sum of good in the universe is greater than the sum of evil.
2. Because the natural evil that exists is overruled to wise and good purposes—the punishment of the morally guilty, and the trial and perfection of virtue.
3. Because the apparent inequalities in the distribution of good and evil in this life will be adjusted in a future state, where those who have suffered most here will be rewarded in a proportionably greater degree.
4. Because the virtue, and consequently the happiness of man, will be greater from having been the subject of trial than it would

otherwise have been, it being a clear and strong dictate of reason that the trial of created virtue is necessary to its perfection.

*Obj.* An omnipotent God would have produced all this happiness without any of this evil.

*Ans.* Was it necessary for Him to do so in order to preserve his perfections ?

1. If those who suffer in this life will be proportionably rewarded in the life to come ; if natural evil is made to perfect, and thus to increase the happiness of virtue, what reflection is there remaining on the attributes of GOD ? Are they not more clearly illustrated and established by thus bringing good out of evil ?

2. There is an absurdity in the objection. The happiness we are speaking of is the reward of that virtue only which has been tried ; and therefore to suppose that it could be annexed to any other virtue (if there be any other virtue in a created being) is a contradiction in terms.

3. The omnipotence of GOD is to be understood in subordination to his own eternal reason ; and, as far as we know, He is not pleased to consider any thing as virtue in his intelligent creatures which is not, or has not been, the subject of trial ; and this supposition, though it does not make evil necessary, makes it possible.

*Obj.* It may be said that the angels are not capable of sinning ; and that the blessed, in a future state, will be placed beyond the possibility of sinning.

*Ans.* We do not know this. Some of the angels did sin ; while the happiness and indefectible virtue of the blessed is the reward of that virtue which has been the subject of trial, and not the original constitution of their being.

All which considered, we may conclude *natural* evil is not inconsistent, &c.

But further—*MORAL* evil not inconsistent with the perfections of GOD.

1. Because man is under no necessary impulse to sin, but in so doing acts freely.

2. Because the moral perfections of GOD are strongly illustrated by the exercise of mercy and goodness in the redemption of the virtuous, and of his justice and holiness in the punishment of the vicious.

*Obj.* The omniscience of God foreseeing these actions of man as a free agent, with infinite certainty, makes them fixed and unavoidable.

*Ans.* There is a contradiction in the terms of the objection. The actions are supposed to be free, and yet are they asserted to be fixed and unavoidable. The error lies in not considering that the actions are supposed to exist before they are foreseen, or else that they are not actions ; and they are foreseen, not as fixed necessary actions, but as free actions.

*Illus.* A man commits a crime ; another standing by sees him commit it ; but this seeing him has no effect on the action. So is it with the omniscience of God.

3. To say that the Deity foresaw that man would freely sin, and therefore (even in appearance) to impute sin to Him, (i. e. the Deity,) as its author, because He did not prevent him from sinning, is a contradiction in terms. If man freely sinned, God could not without destroying his free agency prevent his sinning ; and if man freely sinned, reason cannot impute any blame to God.

The question should be first asked, Does man freely sin ? If he does, guilt lies at his door only. But it may be said, God foresaw man would sin, and might have prevented it, and not having done it, his goodness becomes chargeable ; but the answer is, If man freely sin, there can possibly be no imputation on God. Why God created man imperfect, is a question human reason cannot answer ; but if he has created him for the enjoyment of happiness, and put this happiness within his choice, and if he forfeits it by his own free act, there can be no imputation on the goodness of God.

The question, Why God has created man imperfect and liable to err, and Whether the existence of moral and physical evil can be reconciled with the perfections of God, are different questions.

*Obj.* God could have conferred the same degree of happiness on man in a future state, without exposing him to natural evil in this.

*Ans.* This is contrary to reason, which dictates that suffering virtue will receive a greater reward than virtue which has never been tried—never suffered.

As the most that can be offered on the subject is hypothesis ; to the supposition that Omnipotence could have made man happy without exposing him to suffering, I will oppose the supposition,

equally plausible, that God will confer greater happiness on man in consideration of his suffering, than he would otherwise have done.

On the whole, though reason cannot resolve why God has created man, or made the world in its present state in preference to any other; yet in the state of man or the world, she sees nothing inconsistent with the perfections of God.

Hence we may conclude the existence of neither natural nor moral evil can be shewn, &c.

But the origin of evil in the nature of man, is a question, which however disciplining to the intellect, is barren to the conscience, and was not likely long to enchain a mind set upon moral and operative truth. He seems, therefore, soon to have dropped the discussion. In relation to this inexplicable mystery, the simple language of Taylor contented him. ‘Adam turned his back on the sun and dwelt in the Dark and the Shadow.’ So that instead of troubling himself with the barren controversy of its *origin*, he seems to have henceforth fixed his thoughts on the practical question of its *remedy*, and dismissing the evil of human nature, to have contented himself with looking into and labouring against his own.

Of the usefulness of such discussions, especially by the young, there will in general be but one opinion, and that against it. Nothing can at first sight appear more foreign, either to the practical duties of life, or the humble spirit of the Christian, than these subtle questions, which Milton, evidently with a view to their condemnation, puts into the mouth of fallen angels.

‘Others apart sat on a hill retired  
In thoughts more elevate; and reason’d high  
Of providence, foreknowledge, will and fate—  
Fix’d fate, free will, foreknowledge absolute—  
And found no end, in wandering mazes lost.  
——Vain wisdom all, and false philosophy.’

But there is much reason to doubt the justice of such condemnation. To the charge of metaphysical studies being destructive of Christian humility, we may oppose the opinion of one who had sounded the depths of both. 'The profoundest metaphysician,' says Robert Hall, 'will in my opinion (*cæteris paribus*) be always the humblest Christian.' And to the latter charge we would reply, that as a matter of fact, the most governing minds in every age have come forth from this peculiar training of the intellect. Such were Plato and Aristotle in Philosophy; Milton and Dante in Poetry; Burke in the Senate; and to speak of our own day, Robert Hall in the pulpit. The recent biography of the last named worthy has brought this fact strikingly before us. By him and his chosen friend Mackintosh, whole days of academic leisure were thus *wasted*, as most would term it, on the banks of the Scottish Dee, in vain endeavours to sound these unfathomable depths. Yet what was the result? They emerged from this wilderness of subtleties, not, as the arguers against such studies would conclude, metaphysical dreamers or speculative infidels; but stern, eloquent, and logical reasoners; firm and heartfelt believers; with a depth of thought, a richness of illustration, and a precision of language, which belong to those only who are inured to the habits of strict mental analysis. To the same point, we may add, Cicero acknowledges of himself, that his power came—'*non ex Rhetorum officinis, sed ex spatiis academiæ*,' 'not from the workshops of art, but from the schools of philosophy.'

But of moral studies as opposed to physical, the triumphant defence was long since given by one who was himself a striking example of their influence. 'The knowledge of external nature,' says Johnson, 'is not the great or frequent business of the human mind. Whether we provide for action or conversation,—whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong. Prudence and justice are virtues and excellencies of all times, and all

places. We are perpetually moralists, but we are geome-  
tricians only by chance.'

In our bustling republic, the study of metaphysics is naturally enough regarded with but little favour: it passes for a barren region which bears no fruit, and deserves no cultivation; yet the labourer's toil, we should remember, may be rewarded by gold from the depths below, as well as by the fruits upon the surface; and when we see eminently practical talent educed by such studies, there is unquestionably some reason to doubt the correctness of first and popular impressions.

How this result takes place, we cannot tell; and yet perhaps it is not without its analogy in external nature. Metaphysics is the science of principles. As then we put seed into the ground, and there come up plants; thus we sow in the mind principles, in order that there may come up wisdom; for that alone is to be esteemed wisdom, which has grown up and been nurtured in the mind itself: transplanted knowledge being in comparison of it, but like rootless branches, which fade away so soon as memory ceases to water them; or at any rate, like the stunted products of repeated removal, taking no deep root, and sending forth no vigorous branches.

Such unquestionably must be the conclusion of the biographer of Bishop Hobart, since never has our country brought forth a more practical efficient mind within the sphere in which he moved, and seldom has the youthful mind been more turned to metaphysical speculation. But to return to our narrative.

The scene of these discussions, as already mentioned, was the Graduate Society of Princeton, an arena filled at that time with no ordinary proportion of talented young men, most of whose names have been already given.

At such meetings, when the members chanced to alight on knotty questions, or to be arranged under well matched leaders, a protracted discussion ensued, and the contest seems often to have been maintained through several successive adjournments before a decision could be arrived

at. Such exercises could not be without their inspiring influence, on a mind already by nature prompt and sagacious; and Mr. Hobart's subsequent talents as a debater, in which he was excelled by few, may fairly be traced to this early discipline of his powers.

The only difficulty under which, as a speaker, he then laboured, arose from his keen sensibility, which in this intellectual gladiators'hip, like a sharp handled weapon, sometimes pierced both ways, wounding both him who gave, and him who received the thrust. As a debater, this was doubtless a great fault, since it dropped the shield from his own breast, and showed where he was vulnerable. As a man, however, it rather added love to admiration of talent, to find the heart in a good cause sometimes turning traitor to the head. This ardour of feeling, though years moderated, no length of time could wholly subdue; and through life it continued to break forth in all the trying scenes of joy or sorrow, with a power overwhelming alike to his own feelings and those of others. On such occasions he was in truth 'the child' again, and tears were his native language. This, while it gave deep eloquence to his own effusions of feeling, rendered him also peculiarly sensitive to the same power in others. Of this, an instance occurs to memory in after life. Being present in court as witness, to give testimony to the character of a young clergyman, the late Mr. Thomas Addis Emmet rose to speak: it was the first time the Bishop had heard him; and the very exordium of the orator overpowered him. It was the picture of what the Christian clergyman *should* be: this, clothed in all that rich imagery, and uttered in those deep and impassioned tones, which marked the eloquence of Mr. Emmet, quite unmanned him. His head sunk on his hands, and so continued for some minutes after the speaker had closed; he then came up to the present writer with streaming eyes, saying, 'I know not how you have felt, but for myself, I have not been able to hold up my head since he began.' Such sensibility makes eloquent; it dictates instinctively what art can only teach

rhetorically. 'His feelings,' says a friend, 'speaking of his recollections of his appearance in this Society, 'were apt to kindle quickly on every subject; but this only gave eloquence to his effusions.'

In the situation he then was, this sensitiveness could hardly pass without trial, in a seminary where the prevailing religious opinions were opposed to those which he conscientiously believed, and which, as a candidate for the ministry, he felt himself called upon unhesitatingly to maintain. 'There was a class of us,' says Dr. Caldwell, the friend above quoted, 'who were studying theology at that time, under Dr. Smith. Mr. Hobart was one of our number, and known to be decidedly Episcopal in his views. He was Arminian in his sentiments; the rest of us were Calvinistic. He was always strenuous in every thing which he deemed a peculiarity of opinion distinguishing him from others, whenever circumstances evolved it into view; but we were in the habits of the utmost forbearance and good feeling. If at any moment a spark appeared, struck out in discussion in consequence of peculiarity of church or doctrine, it seemed instantly understood that it was to be permitted to drop and disappear.' The language of Professor Maclean, on this point, is more pleasing, and probably, at the same time, more exact. 'He was alike distinguished,' says he, 'for his attachment to the Episcopal cause, and for his liberality toward Christians of all other denominations. He now gave evidence of that zeal for his church, and ability to defend her interests, which so remarkably characterized the whole of his ministerial life.' But, whatever were his attachments, the principle on which he proceeded in his studies evinces a sound and liberal cast of mind. 'I mean not to leave any author,' says he, 'until I have made myself master of him and his subject. My sphere of reading may be contracted by this method, but it will certainly not be made less improving.' His course of reading, too, was the opposite of that which would be chosen by a sectarian: it displays alike independence and liberality, or, to speak

more justly, a mind imbued with the true spirit of the Gospel, and seeking only to know the truth. 'Dr. Smith,' says he, in one of his letters, 'who is very attentive to me, seems to wish that I should begin to study his system of divinity; but I am entirely opposed to studying any system whatever, till I understand more of that sacred volume from which all their conclusions, if just, must be drawn. When the fountain is open, why have recourse to the streams which it supplies? Scripture seems too generally studied in order to support preconceived opinions, and perhaps this is the reason why so many doctrines inconsistent with it are maintained. When the study of the Bible is gone through, systems may then be advantageously taken up.' It is due to Bishop White, who was his spiritual adviser, to state, that in this course he was supported by his authority. 'Dr. White,' he adds, 'earnestly recommended it to me to study the Bible, to form my opinions.' Such, too, is the language of the Church whose ministry he sought: it teaches no system of divinity and imposes nothing but the Holy Scriptures; 'so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith.'<sup>n</sup>

Christianity, so studied, cannot eventuate in a sectarian system. Where truth is the only object sought, there can hardly be bigotry in opinion, least of all in matters of religion, since he who thus studies the Word of God can hardly fail of imbibing its spirit also, and gaining grace as well as knowledge.

Thus much, at least, therefore, must be conceded to the memory of Bishop Hobart, even by those who most differed from him. His religious convictions were drawn from the study of the Bible: he openly and studiously rejected all human authority in forming them; and if he arrived at the doctrines which the Church teaches, it was

<sup>n</sup> Article VI.—Of the sufficiency of the Holy Scriptures for salvation.

still the Scriptures and not the Church which taught them to him. But not only in their source were his opinions scriptural; they were equally so in the spirit with which he maintained them. Even when most bitterly condemned, he never confounded men with principles. He would go to the death for the maintenance of what he believed to be truth; but then he claimed for himself no higher sincerity than what he allowed his adversaries, nor ever transferred to their persons the hostility he often felt toward their opinions. He had no respect, it is true, for what the world calls 'liberality' in religion. No wonder, then, that with the world he was sometimes esteemed a bigot: it is the fate of all who make truth their only aim; it was the condemnation of the early Christians, they would not symbolize with the heathen around them; and it has never ceased, in what is now termed the Christian world, to be the condemnation of such as, in the same apostolic spirit, hold to what they esteem scriptural truth, without compromise and without wavering. But if this be bigotry, what, we may ask, is sound Christianity? If to examine fairly, without regard to human authority, and to hold firmly, without respect to the world's opinion, what the well-instructed and conscientious mind arrives at in the study of the Bible, not denying to others an equal right to independent judgment, and an equal share of conscientious scrutiny,—if this be bigotry, then indeed was Bishop Hobart a bigot; but so also have been the Peters and Pauls, and Luthers and Calvins, of every age. But, on the contrary, if this be the course of every candid, brave, and true spirit, then was Bishop Hobart but another bright sample of what Christians should be. Independence of character marked his early as it did his latter course: he stood up for what he thought truth and right, no matter who opposed them, or what obstacles stood in the way. Some sparkles of this spirit seem to have been elicited even with his revered friend and pastor, Bishop White, in reference to the terms of his ordination. By the canons of the Church, as they then stood, no candidate could be

ordained without what in ecclesiastical language is termed 'a title.' A call was consequently procured for him from one of the neighbouring country churches ; but when he understood that it implied a permanent connexion, he promptly declined it, on the conscientious as well as prudential ground that the congregation and he were mutually ignorant of each other. His request for ordination, with the freedom to look for a situation, was considered irregular ; but, in answer, the idea was thrown out that he might be admitted to orders on the plea of his situation as tutor. This he still more promptly rejected, on the score of its insincerity, 'not choosing,' as he observes, 'from many considerations to remain longer in it.' The following letters close the correspondence between him and the Bishop, which was drawn forth by these unexpected impediments.

*' Princeton, December 8th, 1797.*

Dear Sir,

I had intended writing to you even before the receipt of your letter. On referring to the canon you mention, I find my first wishes cannot be gratified. I supposed I might be permitted to preach where I received invitations, holding myself responsible to the proper authority for any infringement of ecclesiastical discipline ; at the same time, as there was no congregation within my knowledge to which I felt a particular predilection, I thought I might be indulged in looking around me, and fixing, with the approbation of my superiors in the Church, where I supposed I could be most useful and most happy. The canon, however, is contrary to this idea ; and with respectful deference to the opinion of those who framed it, I must be permitted to say, that, in my opinion, it imposes a great hardship on candidates for the ministry—a hardship which, I believe, is not felt in any other Church—obliging them to settle before they can be acquainted fully with a congregation, or the congregation with their qualifications. The plan I have suggested will, I think, comply in spirit with the requisitions of the canon ; but I really cannot think of engaging permanently with any congregation before I know their character and situation, and before they can have that confidence in me

which a discharge of my duty among them, for some time at least, can alone inspire.

I would wish you to believe that the obedience I shall ever choose to render to the authority of the Church will be the dictate of duty and affection; and that my own opinion shall ever be relinquished to that of my ecclesiastical superiors, when it is not attended with the entire sacrifice of my own judgment or happiness. The kindness and care you have always shown me will make me peculiarly anxious to secure your approbation. I remain, dear Sir,

Very affectionately, &c., yours,

JOHN H. HOBART.'

The proposition contained in this letter he subsequently modified to a twelvemonth's engagement, and deferring orders until the Fall; which, after some discussion, was finally approved of.

Now in this matter Mr. Hobart unquestionably was right, and the canon wrong. The requirement of 'a title' for ordination, had been borrowed from the English Church, in which it is no doubt a wise provision against the admission of superfluous numbers into a profession at all times fully stocked; but in a country like ours, where the demand for ministers so far outruns the supply, the precaution was alike needless and annoying. It was wisely, therefore, modified in his case, and by subsequent legislation entirely removed, substituting instead a right of direction on the part of the ordaining Bishop over those ordained during the period of their deaconship.

The following is in answer to the proposition as modified :

*Philadelphia, February 8th, 1798.*

My dear Sir,

Although the arrival of your letter at a period the most distressing to myself and family<sup>o</sup>, must have accounted to you for not receiving an early answer, yet I certainly have let the matter

<sup>o</sup> The death of Mr. White.

rest much longer than I intended. As it is now stated I see no difficulty, and the matter appears in the same light to my brethren. I have only to add, that nothing on my part shall be wanting to your satisfaction ; and with my prayers, that by Divine grace you may be directed for the best,

I remain yours very affectionately,

W. WHITE.'

' *Princeton, February 16th, 1798.*

Dear Sir,

I am happy to find by your letter that my plan is approved of by yourself and the clergy. With your approbation, then, I will prepare against the stated time of ordination on Trinity Sunday, and commence my parochial duties as soon after as shall be deemed proper. My thanks are due to Dr. Smith, for the interest he discovers in this matter. Your uniform and kind attention to my welfare fully assures me, that on this occasion every thing will be contributed in your power to my satisfaction.

With sentiments of respect and duty, I am, dear Sir, yours affectionately,

J. H. HOBART.'

An incidental letter to his mother about this time, while it shows her justifiable anxiety for his temporal interests, exhibits on his part that disregard of money, when balanced against duty or kindness, which equally marked him in poverty and wealth. 'My dear mother,' says he, 'does not seem properly to understand what I wrote to Dr. White. I have no intention of remaining *permanently* with any congregation that will not afford me a decent competence. I only meant that I would not insist on this *at first*, as a condition, before they knew my abilities, or whether I would please them. I considered also, that most of the Episcopal congregations are in such a deranged state, as to need the sedulous exertions of a settled minister to put them in the way of affording a maintenance. I would always wish my income from a congregation to rest on the opinion they

had of my intentions and exertions. Thus explained, I think you can have no objection to my sentiments.'

As appears by the following letter to his sister, his early and favourite plan of a settlement in Virginia had been for some time given up. This scheme seems to have been suggested to him by the attachment formed during his short visit to the family of his friend Mercer; but what romantic feelings dictated, the more abiding affections of his heart soon led him to abandon.

*'Princeton, February 2nd, 1798.'*

If my dear sister had opposed even my strongest wishes, the affectionate manner in which her reasons were addressed to me, would have operated strongly on my feelings; but when my plans for life were far from being settled, reasons thus drawn from the highest motives of usefulness and duty, and urged by one whose tender regard for my happiness I have so often felt, could not fail of determining my mind. In the hope then of uniting usefulness with that retirement so valuable to me, both as it subserves study and cherishes virtuous feeling, and with the strong desire of giving happiness to my friends, and deriving it myself from all these sources, I have concluded to direct my views solely to the congregations near the city, and will inform Dr. White, that if they be willing I will engage with them for a year. If this determination affords you pleasure, I wish you to believe, that one of its chief enjoyments to me will be the opportunities it will afford of an interchange of affection with those to whom nature and duty so strongly attach me.

In my plans, worldly objects have had but little place. If this be an error, it is one which my feelings make natural, and I believe invincible. A life in the country can be, I believe, more happy than one in the city; and though I do not say that no considerations will induce me to submit to the latter, yet they must be those of high commanding duty. In an unreserved and affectionate intercourse with my near connexions, mutually bestowing and receiving all kind and tender offices, and more especially reclining with confidence on some sincere and feeling friend;—such are the enjoyments which I desire. Scenes of bliss like the last, have for a moment delighted me, and passed away; it is

only in a higher state of being that I can hope for the permanent possession of them.

There is no duty more in unison with my feelings, nor of stronger obligation, than that which regards the tender parent to whose solicitous and unwearied care I owe so much. All the comfort I can afford her will not compensate her kindness and goodness to me. In her faithful discharge of duty to us all, there is, I trust, in reserve for her, much higher happiness than she can receive here.

I shall not be able to make the necessary preparation for taking Orders until the fall; but as I mean to leave College in the spring, I shall have an opportunity of pursuing in part, at least, your plan for me of relaxation and exercise. I often anticipate with lively feelings, the society of my friends, of which of late years I have had so little. \* \* \* \* \* Your last son has a peculiar claim from being named after me, but I will not promise to love him better than the rest. May my dear sister derive all that happiness from her children, of which her affection and care make her so truly deserving; thus prays your affectionate brother,

J. H. HOBART.'

The letter of Mrs. Smith to which this is an answer, unfortunately is not preserved, but the good sense and piety displayed in all her letters, demand some little notice of the writer. Rebecca (Hobart) Smith, was at this time his only surviving sister, being his senior by at least thirteen years. The misfortunes of her youth, having lost both husband and child before the twenty-fifth year of her age, had early matured her Christian character, and made her a wise as well as tender counsellor, to her more ardent, if not more sensitive brother. In her second marriage with Mr. Smith, worldly prosperity opened upon her, but it seems only to have widened and deepened the stream of Christian feeling. Many benevolent labours are recorded of her; among others, the origin of the Philadelphia Society, for the relief of destitute widows. Her mind, though calm and practical, was not destitute, we may conclude, of enthusiasm; since her poetic effusions were

widely circulated, and highly praised in the literary circle in which she moved : while the eulogium passed upon her after death by Dr. Benjamin Rush—that she had ‘a mind elevated at once by nature, education, and religion,’ will be sufficient warrant that she must have been a woman far above the ordinary mark of female talent and attainment.

Of the fitness of Mr. Hobart for the sacred office upon which he was now about to enter, little doubt can be entertained by those who have traced him through the course of his early years. In all academic studies, wherever placed, he had stood pre-eminent ; but these he little valued except for their bearing upon spiritual character. ‘The improvement of the heart,’ said he, ‘should be the end of all our acquirements, and to no purpose are we made wiser, if we are not also made better men.’ His theological attainments too, however inferior to his own demands upon himself, were such as called forth the high approbation of his examiners. ‘His signal proficiency,’ observes Bishop White, referring with his characteristic modesty to this period, ‘although the fruit of his own talent and industry, yet I have ever since pleased myself with the hope that he may have derived some little aid from what it occurred to me to suggest to him.’ But whatever may be thought of his intellectual proficiency, in that preparation of heart which he most sought, and without which all other is valueless, there can be no question ; and his own doubts so often and so feelingly expressed, only strengthen the conviction, that he was in truth inwardly called and fitted by the Spirit of God, for that career of Gospel usefulness he was destined to run, but yet trembled to enter upon. ‘It pleases God,’ says he, writing to a dear friend, ‘and O how grateful should I be to him for it, to continue to me a deep impression of the necessity of repentance ; to give me daily convictions of the danger of living in this world, without being prepared through the merits of a Saviour to leave it ; and also constantly to direct my view to another in which my happiness or misery depends upon

the use of my time and talents here.' 'Far am I,' says he again, 'from thinking that I am qualified for the ministry, either in mental or spiritual acquirements. I want every requisite; but by the goodness of God, I may at last obtain those qualifications which will fit me for entering on it.' 'Sacred and awful will be my duties; the grace of God can alone enable me to execute them. O pray with me, that in my entrance on this important office, I may have a single eye to his glory, and the salvation of immortal souls—pray that he would subdue within me every desire of honour, emolument, or human praise; and that I may serve him with sincerity and truth.' 'I am afraid,' he again adds, 'that my views are not sufficiently pure for the ministry—that I have not sufficiently in view the ends for which it was instituted; but I hope that God for CHRIST's sake will bless me, and that he will make me in his hands the humble instrument of turning many to righteousness.'

With such preparedness he came forward, and on Sunday, the 3rd of June, 1808, was admitted to Deacon's orders by the same hands which had received him at the font of baptism. Many circumstances concurred to make it a deeply affecting scene. It was the church of his father's age and his own youth; it was the church in which he had been baptized and confirmed, and where all his early pious affections had been nurtured: he was surrounded, therefore, by all those visible associations which on such occasions press most home upon the heart. It was in the presence, too, of an only parent, an only brother, and an only surviving sister. To have looked at that moment upon his widowed mother must indeed have touched his inmost soul, for that day was to her the fulfilment of all her dearest hopes, the completion of a thousand cares, and the reward of as many anxious tears; and if a blessing may be won from Heaven by the aspirations of human affection, we may confidently believe it was drawn down on that day for such a son by the trembling, grateful prayers of an aged Christian mother. His voice

from the pulpit, when soon after called upon to ascend it, must have indeed sounded in her ears like 'glad tidings of great joy;' and whatever may have been the effect of his discourse upon others, she at least must have realized at that moment the truth conveyed in the words of his text, 'Her ways are ways of pleasantness, and all her paths are peace.'—Prov. iii. 17.

But the mention of the pulpit reminds the biographer that the 'early years' of Bishop Hobart are ended, and his 'professional' ones begun, and consequently that his own pleasing labours must now draw to a close.

Such, then, is the picture exhibited of the head and heart of John Henry Hobart during the years, so often idly spent, of boyhood and youth. It is one the truth of which cannot be doubted, since it is given in letters too familiar to be insincere, and too numerous to leave any thing untold which has a bearing upon character: such letters, the product of an age equally unplanning and unsuspecting, when there are no ends to gain, and no part to play, may be safely taken as the genuine picture of native feelings, and the character they give received as the true character. Nor do these letters stand alone: they are more than borne out by the undeviating testimony of all who knew him. Respect for his talents, love for his virtues, and admiration for his whole character, seems to have been the universal sentiment inspired by his course, at a time when there could have been no motive for concealment or exaggeration, either from fear or flattery.

And what is the picture thus presented? It is that of a youth, fatherless from his infancy, and in general removed from the watchful eye of his mother: left, therefore, to himself and his own guidance during those years when passion is strongest and resolution weakest, yet pursuing with undeviating steadiness the path of virtue and honourable diligence; no hour wasted, and no task forgotten, and yet no claim rejected of sympathy or active kindness. Take his character from his teachers, and he was the faultless student; take it from his companions and he

was the true-hearted friend, guiding the ignorant, counselling the thoughtless, aiding the distressed, and improving all, making his friendship to be esteemed by them an honour, and by their parents nothing short of 'a blessing.' Thus from his boyhood did his life run on, a limpid stream and a straight-forward course: with no rocks of passions, no eddies of indolence, no turbid pools of vice, to deform, delay, or darken it. A cheerful spirit was to him as flowers upon its borders, and a clear conscience like bright pebbles at the bottom.

If it be now asked what thus raised him above the ordinary follies and vices of his age, and strengthened him,

‘To scorn delight,  
And love laborious days?’

how it happened that a high-spirited, talented and ardent youth, was never led into scepticism by pride of independence, nor by conscience talents seduced into indolence, nor by ardent passion betrayed into vice? we can only point an answer to that tone of heartfelt piety which marked him from his tenderest years, and which as he advanced became in all things his everpresent and overruling motive—‘his boon companion, and his strong breast-plate.’ This was the secret of his excellence and his strength, enabling him, not only himself to walk uprightly in slippery paths, but to lend a helping hand to others. It was indeed a piety of the true sort, rooted in the understanding, and nourished in the affections, witnessed too by the fruits it brought forth in the life,—a piety not of words but of deeds, making his heart tender and his thoughts kind—his feelings ardent in every good cause, and his hand active in every deed of benevolence,—a piety, too, not of proud human philosophy, but of deep Christian humility, conscious of its own frailties, and laying hold with fervent hope on a Christian’s only confidence—the atonement and mediation of a Redeemer.

Such is the picture of Bishop Hobart in early youth;

and childish and unimportant as it may be in many of its details, the Editor would yet fain hope that it may not be wholly without use: that with his contemporaries it may confirm the love and admiration of those who knew him, and correct the misapprehensions of many who knew him not; and to the rising generation in the Church, that it may furnish an attractive model of whatever in youthful character is 'pure, lovely, and of good report.'



THE PROFESSIONAL YEARS OF  
BISHOP HOBART.



## P R E F A C E.

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A VOLUME of the Professional Life of Bishop Hobart, as promised in his 'Early Years,' is now put forth, though with unfeigned diffidence, for many and obvious reasons. The subject and its events are too well known for the interest of biography, and too recent for the freedom of history. It is a story too which can hardly, now at least, be told, without compromising both names and questions, in a way not easy to avoid reviving old offence or giving new—and, perhaps, too, some may think, of awakening controversies in the Church which are now at rest, and had better be left in silence. Still, however, the narrative is put forth, and, as a lover of peace, the author feels himself bound to state, in few words, his justification.

It is, then, in the hope that the good resulting will not merely overbalance, but, in great measure, neutralize the evil that is dreaded—that the history of theological controversy, if rightly given, will be found to teach the lesson, not of division but of unity; of kindness, not of contest. It may be, too, that by viewing disputed questions from the higher and more peaceful ground on which we now stand, the very memory of offences may be rooted up, by showing that they originated in mistake or misconception. It may be, too, that such a narrative, instead of reviving doctrinal disputes, concerning the nature and ministry of the Church, will exhibit these questions as lying, necessarily, at the basis of a Church rising, as ours did into notice, in the midst of much ignorance and many

prejudices; thus showing that the time for such discussions is comparatively passed, and that, leaving these, its foundations, we are now called upon to devote ourselves, in a purer air, it may be said, and with less encumbered hands, to raising higher the superstructure of Christian faith and practice; and, finally, it may be that the opinions of many, both in the Church and out of it, will undergo, in the perusal of this narrative, a change in relation to Bishop Hobart's course and policy, when they come to review the questions then agitated by the light which subsequent experience has thrown upon them; and, to enable the reader to do this for himself, the language of Bishop Hobart is generally laid before him, and a comparison with well known results, occasionally, either drawn out or suggested.

But the narrative is also intended to be a domestic one. It has, therefore, been the aim of his biographer to exhibit Bishop Hobart, not only as the ruler, but as the man and the Christian; and to interweave, with the loftier features of the one the lovelier traits of the other. He has, therefore, painted him as in life he knew him, full of benevolence as well as zeal, and as condescending as he was fearless; uniting the warm heart and the open hand, and the kind manners of the humble, cheerful Christian companion with the dauntless spirit and uncompromising love of truth that should distinguish him who is called to govern or to teach.

With a view to unite these two pictures, the one personal, the other official, it has been the author's aim to make the former serve as it were, as a frame-work to the latter; or, rather, as the canvass and ground on which his policy and sentiments were to be wrought and woven, in order that incident might give interest to doctrine, and

doctrine give importance to incident, and the whole become, to the rising generation of the clergy of our Church, a pleasing and instructive manual of the ministerial character.

This, however, the author is prompt to acknowledge, was but the IDEA that occasionally flitted before his mind of what might be effected, with the materials he held, by talents and knowledge suited to the task, and the command of competent leisure. For himself, he was well aware, not only that the ability to realize it, under any circumstances, lay beyond him, but, also that he was further disqualified for such an undertaking, by being enabled to devote to it only such hasty snatches of leisure as were afforded by a busy as well as an academic life. But still, with all its imperfections, he puts it forth, confident that he aims at good—trusting, under a higher guidance, in some degree to attain it—and deeply anxious to pay, in such manner as he may, to the Church of which he is a minister, or, rather, (with reverence be it spoken,) to its great spiritual Head, some small portion of that debt of consecrated powers which academic duties have hitherto, perhaps, too much withdrawn from their rightful destination.

*Columbia College, March 10th, 1836.*



# PROFESSIONAL YEARS

## BISHOP HOBART.

### CHAPTER I.

*From date of Ordination, 3rd June, 1798, in the 23rd year of his age, until removal to New-York, December, 1800.*

Pastoral Charge of the Churches at Oxford and Perkiomen—Affecting Incident—Letters from College Friends—Removal to Brunswick—Resignation—Marriage with Miss Chandler—Rev. Dr. Chandler—Life—Services—Death—Mr. Hobart's Removal to Hempstead—Call to New-York, September 8th, 1800—Letter to Mercer—Traits of Character.

ON the Sunday immediately following his ordination, which took place 3rd June, 1798, Mr. Hobart entered upon his ministerial duties: they consisted in the charge of two small country churches, viz. Trinity, Oxford, and All Saints, Perkiomen, distant, the one about ten, the other thirteen miles from the city of Philadelphia. The object of Bishop White in thus stationing him, as given in his own words, conveys a high compliment to his young friend: 'It was very near to my heart,' says he, 'that he should be settled so close to me as to be easily transferred to any vacancy that might happen in the ministry of the churches of which I am rector, or to add to our number (in the city) in the event of building a new church, which was then in contemplation.'

One of these rural parishes possessed the interest of what we must, in our recent history, term *high* antiquity. The congregation at Oxford was one of the earliest or-

ganized in the middle colonies, being founded by the labours of the Rev. George Kirk, a convert from the Quakers, who was sent out by the Society in England a general travelling missionary, as early as 1702, previous to the appointment of any local ones in this country. His missionary field was the continent of British North America; his allowance 200*l.* a year; he accomplished his mission in two years, and Oxford was among the fruits of them<sup>a</sup>.

In this scene of humble duty Mr. Hobart continued to labour until the end of the year, as already stipulated<sup>b</sup>. How successfully, might be conjectured from the exhibition of character this narrative has already afforded. The surest pledge is to be found in the deep sense of responsibility under which he had entered upon them; the language, however, of one who followed him, affords a more direct testimony. 'His congregations,' says the Rev. George Sheets, 'were crowded, his pulpit talents greatly esteemed, and his person much beloved. I have conversed with several old parishioners who have a perfect recollection of him—they all loved him much, and greatly admired his preaching.' But his rising merit was soon acknowledged by others.

He had hardly entered upon his station before he was solicited to quit it. A call was given him as an assistant to the Rev. Dr. Magaw, in St. Paul's Church, Philadelphia. The letter by which the invitation was conveyed, was in the name of the rector and congregation, and concludes with these urgent words of entreaty—'We trust that you will come in the fulness of the blessing of the Gospel of CHRIST. The harvest is great, but the faithful labourers are few, therefore, "come down and help us."' Though Mr. Hobart's answer is not preserved, its tenour may be conjectured, since we know from

History of the Society for Propagating the Gospel in Foreign Parts, by Dr. Humphreys, Secretary, &c.

<sup>b</sup> Early Years, p. 147.

the result that the offer was not accepted ; declined, most probably, on the grounds already expressed by him, of unwillingness to enter so soon on the absorbing labours of a large city church.

In the mean time, his college intimacies, though broken, were not forgotten—scattered though they were, his was not a heart lightly to sever such ties ; and we consequently find among his papers traces of an ample correspondence, by degrees, however, narrowing down to those nearest to him in affection or pursuits in life.

In the latter class we find several who had entered the ministry of other denominations, seeking from him advice, or thanking him for past kindness. As usual, we have but few of his own, and must gather our knowledge of their contents, as it were, by reflected light.

FROM THE REV. H. KOLLOCK.

*‘ Nassau Hall, June 11th, 1798.*

I have too long neglected to answer your agreeable letter, but you know that our resolutions on this subject are often unavoidably broken within the walls of a college, though our affection may remain undiminished.

I have at length finished Patrick and begun Lowth. The former is like a desolate field, where the soil may produce some valuable plants, but all the surrounding scenery appears unengaging ; whilst the latter resembles those fields of Arabia which he describes, where the lofty cedar, the medicinal balm, and the fragrant flower bloom beside each other. I think, however, that he is too lavish of his corrections of the sacred text ; for though some of them are absolutely necessary, yet I do not think that any should be introduced merely to cause a parallelism of the lines, or to add to the beauty of an expression. It is of too much consequence to establish the belief of Christians, concerning the general authenticity of the Scriptures, to permit such freedom.

I suppose that by this time, my dear friend, you have become a minister of CHRIST. I pray God that you may be happy, zealous, and successful ; that the blessed spirit of grace may rest upon you, and make your preaching efficacious for arresting the presumptuous and deluded sinner ; for pouring consolation into

the wounded conscience, and for building up the saints in holiness and faith. May you pass through this life supported by your Saviour; and when you stand before his tribunal to render final account, may you see many souls who have been converted by your ministry, and who shall be crowns of your everlasting rejoicing. Oh! my friend, may we both meet there, and, though bearing different names here below, may we both be interested in the salvation of the common Redeemer.

HENRY KOLLOCK.'

FROM MR. D. COMFORT.

*'Mapleton, June 20th, 1798.*

Dear Sir,

The period is not far distant, when it is expected I will appear in a more public capacity than at present. In September the Presbytery expect to license me to preach the Gospel. They may, perhaps, be willing to do it, but to me it is frequently a doubt whether in duty I ought to apply for it. The nearer it approaches, the more important it appears, and the more diffident do I feel to undertake the sacred office. I can perceive so much corruption and depravity still existing within, and so little holiness and real religion, that I am frequently almost discouraged. I still, however, hope these doubts and difficulties will be so removed that I may with cheerfulness, and humble boldness, enter into the service of the blessed Redeemer, and find, by experience, "his yoke to be easy and his burden light."

I have merely heard that you are ordained to the work of the Gospel ministry, as you expected, without hearing any particulars. I hope you may have the pleasure of seeing the work of the Lord prosper under your labours, by the addition of many members to his Church.

The melancholy news of my father's death has borne heavy upon my mind. Although from his age, being more than seventy, I could not but soon expect it, yet there seemed no doubt on my mind but I should see him once more. I anticipated the joyful meeting after an absence of nearly two years; and when I recollected my own feelings, and his own expressions of joy, after an absence of a few months, the idea of that which I trusted was not far distant was greatly heightened. And how frequently did I dwell with pleasure on the thought of having it in my power, in

a short time, of contributing to the support of his old age, and the comfort of his declining years. But these expectations are all blighted, and I am left without a parent. But "mercy is always mixed with judgment."

Yours affectionately,

DAVID COMFORT.'

During this summer the yellow fever again prevailed in Philadelphia, and extended to the neighbouring villages; this summoned him, during his short residence, to many painful calls of duty, to some of which allusion is made in his correspondence.

A letter to his friend Mercer touches upon one instance which appears to have long rested on his memory. 'The fever,' says he, in a letter of the date of 18th September, 'rages with the greatest violence in the city; more than three-fourths, it is thought, of the inhabitants have removed to the country, or to camps on the commons. Nor does death confine his ravages to the city—several in the country have died, supposed to have taken the fever in the city. Among these, the death of Miss Breck, and of Miss Westcott, who was on a visit to her, excites peculiar interest. They died, after a few days' illness, on the same day. I was at the house the day Miss W. died—went with the corpse to the grave between eight and nine in the evening—while absent there, Miss Breck also died, and was buried before morning. Yet these affecting instances of mortality seem to produce very little effect upon any but those who immediately suffer by them in their friends or property.'

That he himself deeply felt this sudden visitation, and was unwilling to lose the impression of it, would appear from the careful preservation among his papers, of the following little note and enclosure from the surviving sister, dated the following day.

'Miss Breck, at the request of her parents, encloses a note of supplication and thanks to Heaven, to be read or omitted, as

the judgment of Mr. Hobart shall direct, at the Morning Service. When Mr. Hobart can with safety visit them, Miss B. will derive much consolation from conversing with him on the important subject of that future state, whither are now consigned the beloved sister and friend of her heart.

*Sunday Morning.'*

The enclosure is as follows :

'A family of this church desire to return thanks to ALMIGHTY God for his divine mercy in restoring to the hopes of safety a young woman, who has been for many days dangerously ill. They also implore his divine assistance to enable them so to bear their late heavy calamities, as shall render them worthy of that Christian faith in which they profess to believe.'

Of this afflicted family no further records remain, but they who knew the ardour and devotedness of their young pastor's feelings in after-life, will readily conceive that no prudential scruples kept him back from the house of mourning.

In answer to a letter communicating this, or some similar dispensation, one of his correspondents observes :

'I condole with you. May we look from secondary to primary causes, and may the judgments of God which are in the earth lead us to amend our lives, and teach us righteousness. He alone can dissipate the darkness of our minds, dispel the clouds of sorrow which afflict us, and render it fruitful and salutary. With this short letter I bid you farewell, wishing sincerely your happiness. May peace and competency attend you on earth, and everlasting joy await you in heaven.

Your sincere friend,

JOHN I. SAYRS.'

FROM REV. H. KOLLOCK.

*'Elizabethtown, October 24th, 1798.*

The letter of my dear friend would not have remained so long unanswered, had not a fit of sickness debarred me from the use of my pen; I now resume it for the first time after my recovery.

What is that undefinable charm which attaches us so strongly to the scenes of our youth, and so highly endears to us our native home? Five months have swiftly flown; they were spent with friends most dear to me, and in occupations most pleasing, yet I return with joy to Elizabeth, and visit with delight those places which recall times that are past.

My principal study during the last session, was "Warburton's Divine Legation." He seems to have chosen this topic, that he might display his almost unlimited knowledge, since there is scarcely a subject of science which he has not introduced into it. He abounds with much rude railing, and has a number of very singular paradoxes, but his leading proposition is proved with a strength of argument which is, I think, irresistible. Whatever may be your opinion of his primary argument, you will be highly pleased in reading him.

The question so bitterly agitated between our churches on the question of original sin, has been the subject of my meditation for some time past; and you will, perhaps, smile when I tell you that I have found myself obliged to renounce the sentiments of the rigid Calvinists. The doctrine of imputation, as held by them, appears to me inconsistent with the justice of God. I can very readily grant that in consequence of the sin of Adam, mankind should become subject to temporal death, since immortality was not a debt but a free gift, and we could have no claim to it, though we had remained for ever innocent. I can likewise allow that mankind have hence received a moral taint and infection, by which they have a propensity to sin; but my mind revolts from the idea, that I should be sentenced by a God of justice and mercy to an eternity of misery, because of the transgressions of one who sinned before I was born, and in a capacity of knowing or hindering what he did. On this ground I think we may both meet.

H—— has left Mrs. Knox's, and taken up his residence in a solitary hamlet entirely encircled by woods. He thinks, perhaps he thinks with propriety, that he can there cultivate the better affections of his nature, and prosecute his studies with greater advantage than at Princeton. He may plead Milton's authority for the latter part of his sentiment, who very elegantly tells us that

Wisdom's self

Oft seeks to sweet retired solitude,

Where with her best nurse, Contemplation, -  
 She plumes her feathers, and lets grow her wings,  
 That in the various bustle of resort  
 Were all too ruffled.

I should have preferred for my retreat, however, that season when all nature puts on an aspect of cheerfulness. But I believe that my disposition is not sufficiently romantic to be invariably pleased with retirement; for, after the novelty of the landscape has ceased, I have beheld them with a sigh, and exclaimed, "The society of one dear friend would be worth them all."

H. KOLLOCK.'

FROM REV. E. GRANT.

*' New-Brunswick, December 20th, 1798.*

My dear Friend,

The receipt of your affectionate letter gave me great pleasure; I had been long wishing to know where I might address myself to you, but being sent to and fro through the upper part of this State, all last summer, I could get no information. I came home, however, fully determined to renew our correspondence, and was pleasingly disappointed to find that your goodness had been beforehand with me. Your professions of regard, my dear John, I can sincerely return. I assure you no day passes that I do not bear you in frequent, pleasing, and affectionate remembrance on my mind. I account the time I spent at Princeton as among the most agreeable and profitable days of my life, and your friendship and correspondence as among its most profitable and agreeable acquisitions.

It rejoices me to hear that you have been enabled so soon to have a field for active and pious exertion. Your situation, it is true, like that of others, has its advantages and its disadvantages, but you must not suffer the latter to have a discouraging influence. 'That they have little zeal'—'that they are dispersed'—'that they are intermixed with other denominations,' these should call forth all your energies in the strength of your God, to win them over to become the willing subjects of his peaceable kingdom of righteousness; while their dispersed condition will serve to afford you that exercise of body which you require. It is indeed an

arduous undertaking, but let this console you—the reward is not of men but of God, to the faithful minister of JESUS.

The want of religious and profitable society is what clergymen in country settlements complain of, but your vicinity to the city and your friends in some measure compensates. It would be my wish, but it will be out of my power, to see you at Princeton, but I wish you could think of extending your journey as far as Brunswick—it would give me heartfelt pleasure to see and converse with you. My relish for the continuance and frequency of our correspondence is as strong as yours can be, and you may rest assured that you will not find me deficient either in punctuality or affection.

Your undoubted friend and brother in the ministry of JESUS,

EBEN. GRANT.'

The renewal of personal intercourse between these attached friends, thus longed for, was nearer than either of them anticipated. Within one week after the date of the above letter, a call from the church at the very place where his friend resided was addressed to Mr. Hobart, and readily, as may be supposed, accepted by him. Among his letters of personal introduction to the place was one from his Bishop, introducing him to the Rev. Dr. Beach, of New-York, whose summer residence was at New-Brunswick, speaking of him in terms of paternal affection, as one 'who has lately entered into Orders in our Church, with the general expectation of all who know him that he will be eminently useful in it.' Letters again from Dr. Beach introduced him to the leading members of his parish, so that within a month after the lamentations of severed friendship, these youthful intimates not only met, but seemed destined to remain long united.

In this second scene of duty Mr. Hobart continued, however, as in the former, but one twelvemonth, the period for which the engagement was made. He removed to it in May, 1799, and quitted it the May following, and even that, not without strong symptoms of a desire to change sooner. From what cause or causes this apparent

vacillation arose, there is no express evidence to show. His friend Mr. Grant's removal from the place was probably one, his own love of rural retirement, which he here missed, doubtless likewise operated, while a third, of probably paramount influence, is hinted at in the close of the following letter to his friend Mercer.

TO C. F. MERCER.

*' Princeton, July 11th, 1799.*

I am doubtful, my dear Mercer, whether or not to write to you, as I suspect you will be on your way home. I will write, however, were it but to assure you that no absence, no engagement can make me forget you. I have much wished that you were here, that I might advise with you on the subject of my future plans.

I spent a week on Long-Island. The village of Hempstead, within which is the church and parsonage, lies at the south border of an uncultivated plain, about four or five miles in width. A residence there would be very retired; I am almost afraid too much so for me. You may, perhaps, wonder at this, after my frequent eulogies on a retired life; but remember that at Princeton, though retired from the busy and gay world, I yet enjoyed the highest pleasures of society in daily intercourse with intelligent and affectionate friends. However, should I go, I must summon resolution to occupy my mind wholly with study, and the duties of my profession, till I find in domestic joys a solace for low spirits and disquietude; and I rather think Miss C.'s wishes, which would determine mine, are in favour of Hempstead.

To your sister, and all friends, give my warmest affection. I long once again to embrace you, and rest assured, that, with the most fervent prayers for your welfare and happiness, I am

Your faithful and affectionate,

J. H. HOBART.'

Under these circumstances he received the expected call from Hempstead; and, influenced by his feelings, took a step which his better judgment almost immediately condemned and retracted—that of soliciting a release from his existing contract with the church at Brunswick.

‘Thus circumstanced,’ is the language of his letter to the vestry, ‘I have thought it my duty to state to the vestry here my desire that they would release me from my temporary engagement with them for the last six months, to enable me to accept a permanent settlement, which as fully meets my particular views as I can have any reason to expect. I think it proper to mention, what I suppose, however, would not be doubted, that is, my determination and my wish to fulfil, to the best of my abilities, my engagement with the church here, unless *regularly released* therefrom.’

This was a letter of impulse; that of calm reflection came the following day. ‘My business with the vestry,’ says he, ‘has been the subject of my serious reflections since I left you, and I have come to a determination, which, as it will render all further proceedings unnecessary, I am anxious to communicate as soon as possible. I think I shall not be satisfied, under existing circumstances to receive a release from my engagement with your church, and I must, therefore, beg leave to withdraw my request for it. I shall accordingly answer the call of the church at Hempstead, by informing them that my immediate acceptance of it is incompatible with my engagements and duty to the church at Brunswick; and so fully have I made up my mind, that I would not receive a release from my engagement were it offered to me. Please to communicate the contents to the vestry. I feel myself bound to apologize to them for the trouble I have given them, and to you for what you have voluntarily undertaken.’

This was an act of self-denial, and it had its reward. The church at Hempstead delayed their choice until he was free to accept a call, and his union with Miss C. crowned the completion of his new arrangements.

An easy conscience, a lovely bride, and a rural parsonage, with youth and health, and duties to which his heart had long been devoted,—it were not easy to add another element to the cup of human felicity!

On the 6th day of May, 1800, his marriage took place

with Mary Goodin Chandler, of Elizabethtown, N.J., youngest daughter of the Rev. Thomas Bradbury Chandler. Of this lady, whose living sorrows forbid such notice as her virtues merit, it may still be added, that she was in every way worthy of that faithful and affectionate heart which then became her own. In her lineage, too, as daughter of the ablest defender of the Church in the colonies, it seemed a fate peculiarly appropriate, which made her the wife of the ablest defender of the same Church after those colonies had become independent States. The name of her father is in fact so much identified with the early history of the Church in this country, as well as with the personal fortunes of Bishop Hobart, as to deserve from his biographer a more than passing notice.

Thomas Bradbury Chandler was born at Woodstock, Mass., 26th April, 1726<sup>c</sup>, educated at Yale College, Conn., and ordained in England in 1751, by the Bishop of London, under whose Episcopal charge the Colonies then were. On his return to this country he became Rector of St. John's Church, Elizabethtown, N. J., in which humble and quiet retreat, resisting with true Christian humility all temptations to change, he lived, laboured, and died.

In this choice, indolence, however, had no part, for he there laboured both faithfully and fearlessly, and that not only in his parochial charge, but in the general concerns of the Church. The great object to which, beyond his immediate duties, he devoted himself, was the obtaining

<sup>c</sup> *Extract from the Life of the Rev. Hugh Peters, Chaplain to Oliver Cromwell*, London, 1815.—'The second daughter of William (a brother of Hugh) married Colonel John Chandler, of Andover, one of whose descendants was the Rev. Thomas Bradbury Chandler, D.D., Rector of an Episcopal Church in Elizabethtown, New-Jersey, a pious and literary character of the first rate in America. The Doctor left several daughters, one of whom is wife of the Rev. Dr. Hobart, an Episcopal clergyman in the city of New-York, who is an author and preacher of high fame. He is a descendant from the younger brother of the Earl of Buckinghamshire in England.'

an episcopate for the Church in the colonies. This formed the subject of several successive 'Appeals'<sup>d</sup> to the government at home, both in Church and State. But though its justice and expediency were alike granted, the boon was not obtained. The Bishop of London, Dr. Lowth, was content to praise the argument, instead of acting upon it. 'The nation in general,' says he, in a letter to their author, 'is greatly obliged to you for your three pamphlets, which, I am sure, if plain reason and good sense, strongly and forcibly urged, and placed in the clearest light, can meet with any attention, must have a great effect, as indeed I hear they have, and I hope so essential a service will not be forgotten.'

The concluding word of the above quotation deserves notice, as it shows that the Bishop underrated the motives of the writer. In after-years, when the policy for which Dr. Chandler now vainly pleaded was freely adopted by the British government toward their remaining American colonies, the newly-created bishopric of Nova Scotia was, without solicitation, offered to him, while he had the satisfaction of showing, by his equally decided refusal, that he had petitioned in former times for the Church, not for himself.

That he was not *forgotten* in England in the better sense of affectionate remembrance, may be judged from the parting letter, some years after, of the Archbishop of Canterbury to Bishop White on his consecration. If he should not be able to write to Dr. Chandler, he begs the Bishop 'to assure him of his affectionate esteem and regard, and his hearty prayers for his better health<sup>e</sup>.'

The home picture given of Dr. Chandler by one who had the best means of gathering information, is full of beauty and interest, the true picture in short of the village

<sup>d</sup> See his Appeal in behalf of the Church of England in the Colonies ; Appeal defended ; Appeal further defended ; Address to Southern Churchmen ; Life of Dr. Johnson, &c.

<sup>e</sup> White's Memoirs, Protestant Episcopal Church, p. 397.

pastor. 'Upon his missionary salary of £50., with some slight contributions from the congregation, a parsonage and small glebe, he lived,' says Dr. B.,<sup>f</sup> 'with such a degree of ease and comfort, with such a free and unbounded hospitality, as are remembered by many still living, both with wonder and pleasure. I have scarcely ever met,' says he, 'with any aged person belonging to our Church, who had visited Elizabethtown, that did not delight in recalling the many happy hours he had spent in that agreeable family, and at that hospitable board. But extensively as he was known and respected by strangers, he was still more beloved by his parishioners and friends. Cheerful in his temper, easy and accessible in his intercourse with others, fond of study, of retirement, and all rural pursuits, but yet of blending and sweetening them with social enjoyment; remaining much at home, and from an aversion to preaching elsewhere, *never* out of his own pulpit, it was natural that his affability, his kindness, his constant presence, and unintermitted labours, should greatly endear him to his people.'

But the storm of the Revolution at length broke in upon his peaceful retreat. In common with many whose characters forbid their motives being impeached, he had deprecated the contest with the mother country, and not only so, but laboured with no feeble pen to avert it. When actual war came, and there was no longer room for the peace-maker, he retired before the storm, and after a short concealment in New-York, eventually took refuge in England. But even there we may trace the footsteps of one who had preached the Gospel. Such was the remembrance he had left behind him; such the sanctity of the home where he had dwelt, and the respect universally felt for his widowed family, that amid the fluctuations of alternate success, which awaited the contending parties in New-Jersey, the parsonage was often made a place of common refuge. These Christian charities, on the edge

<sup>f</sup> Berrian's Narrative, p. 71.

of war, it is indeed delightful to contemplate: they are like the sweet budding flowers that grow up on the brink of the torrent or the avalanche.

The reception he met in England was that due to a scholar, a divine, and a faithful subject. The University of Oxford conferred on him her highest academic degree; the government quadrupled his annual stipend, raising it to £200.; and upon the erection of Nova Scotia into a bishopric, its acceptance, as already mentioned, was not only proffered but pressed upon him. Persisting in his refusal, to which, in some degree, he was led by feeble health, the Archbishop of Canterbury called upon him to name the candidate, and it was on his suggestion that the station was conferred on the Rev. Dr. Inglis, former Rector of Trinity Church, New-York, who, on his part, was at the very time uniting with others of the American clergy in recommending Dr. Chandler to the same office, 'as one every way qualified (as their letter expresses it) to discharge its duties with dignity and honour<sup>g</sup>.'

From a manuscript journal kept by Dr. Chandler during his absence, and now in the possession of the author, we find him still labouring for those whom he had left; raising funds for his destitute brethren; urging upon the government plans of conciliation, and upon the bishops, with whom he seems to have lived in habits of intimate friendship, the completion of his long-cherished plan of an American Episcopate. Among other interesting documents on this subject, which he mentions as being placed in his hands by the Bishop of London, he speaks of 'the original patent made out by Sir Orlando Bridgman for an American Bishop in the reign of Charles II.'

Ten tedious years of banishment were thus passed by him, and when at length, in 1785, it was judged safe and expedient for him to return, it was in age and sorrow, after having lost, as we learn from his journal, a 'beloved

<sup>g</sup> White's Memoirs, p. 331.

daughter' and an 'only son,' and with an incurable disease fixed in his constitution; one, which, if any outward circumstance could destroy the happiness of a good man and sincere Christian, must have been fatal to his; but he came, with cheerfulness in his heart, to die in the bosom of his family; in inward as well as outward peace. On the last page of his diary his entry is, 'God's will be done.'

But while he had life his heart was with the Church; and a letter of expostulation, written by him after his return, to the Convention in Philadelphia in 1786, 'I have no doubt,' says Bishop White, 'was among the causes that prevented the disorganizing of the American Church<sup>b</sup>.' But the hand of death was upon him, though lingering in its approach. A cancer in the face terminated his mortal existence in 1790.

But to return to the subject of our memoir. It was in the month of May, as if to crown all other blessings with the bright hopes of spring, that Mr. Hobart and his youthful bride took possession of their destined parsonage in the quiet village of Hempstead, L. I.

Whether it answered the picture which fancy had drawn, we must leave to fancy to conjecture, for there are no memorials; certain, however, it is, it was not the true station for one of his talents long to rest in, either for usefulness to the Church or happiness to himself. The energy of such a mind must eventually have become restless under the want of adequate occupation, and his love of retirement, though it continued with him throughout life, and though it was a true love, was yet, we must say, an intermitting passion; it went not beyond the time that was needful for the refreshment of mind and body,

'To plume his feathers and let grow his wings!'

Though we may not add with the poet,

<sup>b</sup> White's Memoirs, p. 131.

‘That in the various bustle of resort,  
Were all too ruffled, and sometimes impaired.’

Of his short residence at Hempstead, neither record nor letter is found. What it was, may, however, easily be conceived,—happiness unbroken, so long as sufficient employment was found for time and talents. He loved study, it is true, and was an enthusiastic admirer of nature; but of books he had at this time small store, and nature on the pine plains of Long-Island is neither varied nor interesting enough for frequent meditation. But had he even found, what here in truth he did not, all that a romantic fancy had pictured, still it neither would, nor ought to have satisfied him long. The day-dreams of youth had passed, and the period of repose had not yet come; and, under the sterner dictates of duty, he felt a voice within him that bade him up and be doing.

In a Church like that of England, full and stationary, such acknowledgment might indicate a spirit too restless for the Christian minister, but it is otherwise in a Church like ours, that is yet but in what geologists would term a *formative* state: where the harvest is so boundless, and the labourers so scanty, that the buoyant energy of talent, seeking for itself an appropriate field of ministerial duty, widens instead of narrowing the path for all who follow.

As this charge of ‘self-seeking’ is one often made against the memory of Bishop Hobart, it is due to him, and as the author thinks to truth, here to draw a broad line of distinction between that honourable spirit of action which certainly belonged to him, and which rests not beneath its natural level, and that vulgar personal ambition with which it is sometimes confounded, and of which he was most falsely accused.

The contest now was, who should have him. The new parish of St. Mark’s, New-York, made indirect overtures to him to become its Rector. The older parish of Trinity Church openly called him as an assistant minister: both these took place within five months after his settlement

at Hempstead. The latter invitation bearing date September 8th, 1800, after a few days' reflection, was accepted by him. The feelings under which this decision was made will be best learned by an extract from his answer to it. 'The best evidence,' says he, 'that I can give of my feelings will be the endeavour to act in all cases with fidelity and independence, governed only by a sincere regard to the sacred dictates of conscience and duty. The station would require the judgment and experience of more advanced years: I shall have, therefore, a peculiar claim on the friendship and counsel of the vestry, on the candour and support of the congregation, and on the affectionate advice and aid of my superiors and brethren in the ministry. Thus strengthened and supported, while I endeavour faithfully to discharge my duty, I trust that I may hope for the presence and blessing of ALMIGHTY God.'

In the month of December he removed to the city, and entered upon his duties. The following letter to his friend Mercer shows that simpler visions than those of ambition were uppermost in his mind, and that his present change was one not wholly unmixed with regrets.

TO C. F. MERCER.

*New-York, March 18th, 1801.*

My long silence is indeed without excuse. It would be folly in me to pretend that engagements have prevented me from writing to you, though these, from my change of residence, have been numerous. My mind, however, has generally been so depressed that I have not had the resolution to take up my pen. Though I have not lately had those fits of melancholy to which I was formerly subject, yet I seem to be the victim of a languor that indisposes and disqualifies me for exertion. This state of my mind I attribute partly to constitutional malady, but particularly to my having been of late hurried through scenes so novel, and so wholly opposed to my former sentiments, habits, and pursuits. From a wise law of nature, however, which gradually bends the mind to the circumstances in which it is placed, I am

becoming more reconciled to my situation ; and I am awakened from this fatal torpor, by the reflection that I am sacrificing to it the highest duties and enjoyments of life. I moved to town last December, at which time I entered on the duties of my office as one of the assistant ministers of Trinity Church. I find enough to occupy my thoughts and my time. I have so many interruptions, and so many engagements, that my mind and feelings become relaxed and dissipated. I am endeavouring to introduce order and energy into my studies and duties, which will, no doubt, have a favourable effect on my mind. I can, however, never like a city. I pant for the enjoyments of the country, and still indulge the hope of being one day able to realize a plan of happiness somewhat like my wishes. Who is there that does not indulge this hope ? Yet do not suppose that I am unhappy ; from the lofty regions of inexperienced fancy, in which we often soared, I have sunk down to the plain, but perhaps more valuable enjoyments of common life. Except when under the uncontrollable influence of constitutional melancholy, I can generally find happiness in the endearments and duties of domestic life—in the enlivening hopes of friendship—in plans of literary improvement and professional duty ; and if I know my own heart, I can say, that regarding this world as the scene of much vice and misery, and containing no bliss but what will be infinitely exalted in that which is to come, I cherish always with pleasure, and sometimes with triumph, the prospect of leaving it, and entering on the perfection and unutterable happiness of my everlasting existence.

J. H. HOBART.'

This letter must surely have been penned in some gloomy moment, for it certainly presents a picture which his nearest friends cannot realize. It is a morbid exaggeration of momentary feeling : he mistook the shadow of a cloud for the darkness of night ; but the cloud soon passed, and all was bright again. To such alternations ardent minds are proverbially subject, but Mr. Hobart less so than any the author at least has known. Cheerful activity seemed part of his nature ; it beamed forth in all that he said or did ; whatever he thought or felt came forth from his heart as water from a living spring, bright and

sparkling ; his words, too, moved as quickly, like unto those of one who feels himself *impelled* to speak. That he had his moments of lassitude, there is no doubt ; but compared with most men, they were few and far between. He was by nature happy and light-hearted. In the medley of mental musings, the cheerful thought with him was always uppermost, and often expressed itself with childlike simplicity on his countenance. ‘What were you smiling at?’ I once said, on meeting him, walking alone. ‘At my own thoughts,’ replied he ; ‘I am so apt to do it, I am sometimes afraid of being taken in the streets for a simpleton.’ This it was that gave to him in society a bright and cheerful tone, in voice, look, and manner. His entrance into the room was like a ray of light for wakening up the dull or dispirited, and no chance companion of an hour could ever part from him without feeling that he had been in the society of a cheerful and happy man, as well as a most able and good one.

## CHAPTER II.

*From his Removal to the City in December, 1800, to the first of his Publications in 1803; from the 25th to the 28th Year of his Age.*

Trinity Church—Early History—Actual Condition—Style and Estimate of Mr. Hobart as a Preacher—Styles of Preaching—His Performance of Pastoral Duties—Domestic Establishment—Anecdotes of Kindness—Habits of Study—Official Duties in General and State Conventions.

THE parish of Trinity, with which he now became connected, was among the oldest in the Northern States. The Province of New-York, being gained by conquest, became consequently a royal colony. The Church of England, therefore, came in with the government, in 1664, or rather in 1667, when, by the treaty of Breda, the colony was ceded. The Church thus became, in some sense, established.

Among the rights to which it at once succeeded, was the use of the garrison chapel, which stood within the fort, near what is now termed the Bowling-green, at the foot of Broadway. Upon the subsequent increase of the congregation, a parish church was erected under the name of 'Trinity,' which stood where the present church of that name now stands. This was in the year 1696, under the reign of William and Mary, by whom, or rather by the colonial governor, under authority committed to him, it was liberally endowed—an adjoining property, known as 'the King's Farm,' being granted to the corporation for the support of the services of the Protestant Episcopal Church<sup>a</sup>.

<sup>a</sup> The original grant was a temporary one, 6th May, 1607, by Governor Fletcher. It was made perpetual by a grant from Lord Corn-

This edifice was originally a small square building, accommodated to present necessity; but being twice enlarged, viz. in 1735 and 1737, it became one of the largest and most splendid churches in the country, being one hundred and forty-six feet in length, seventy-two in width, with a noble spire one hundred and eighty feet in height. On the 21st September, 1776, it was involved in the memorable and melancholy conflagration which devastated that part of the city, and lay in ruins during the remainder of the revolutionary war, and for some years afterward.

The present edifice, inferior in size to the old, being forty-two feet shorter, was erected in 1788, and consecrated in 1791, by the first Bishop of the Diocese, the Right Rev. Samuel Provoost. In addition to the parish church, two chapels within its bounds had successively been erected previous to this period, viz. St. George's, in 1752, and St. Paul's, in 1766.

Such was the parish at the time of Mr. Hobart's connection with it. Subsequently St. John's Chapel was added, (1807,) and St. George's set off (1811) as an independent church. The parish was then, as it continues to be now, under the pastoral charge of a rector and three assistants<sup>b</sup>. At the time of Mr. Hobart's election, the

bury, 1705, and in 1709 confirmed by the Colonial Assembly under Governor Ingoldsby.

<sup>b</sup> The Rectors of Trinity Church up to the present year (1836) have been as follows :

Rev. William Vesey, . . . .	from 1696 to 1746, 50 years.
Rev. Henry Barclay, D. D., . . .	1746 ... 1764, 18 ...
Rev. Samuel Auchmuty, D. D., . . .	1764 ... 1777, 13 ...
Rev. Charles Inglis, D. D., (after- ward Bishop of Nova Scotia,) ...	1777 ... 1783, 6 ...
Rt. Rev. Samuel Provoost, D. D., ...	1783 ... 1800, 17 ...
Rt. Rev. Benjamin Moore, D. D., ...	1800 ... 1816, 16 ...
Rt. Rev. John H. Hobart, D. D., ...	1811 ... 1830, 19 ...
Rev. Wm. Berrian, D. D., . . .	1830.

The other ministers have been, beside the above-named, the Rev. John Ogilvie, D. D., Rev. John Bowden, D. D., Rev. Abraham Beach,

Right Rev. Benjamin Moore, D. D., held the situation of rector, having been elected thereto on Bishop Provoost's resignation, the same day (September 8, 1800,) on which the call was given to Mr. Hobart. The other assistant minister was the Rev. Abraham Beach, D. D., and the Rev. Cave Jones was chosen shortly after. With these, as his fellow-labourers in the parish, Mr. Hobart was now associated, and was soon after placed on a ministerial equality with them, by being admitted to the order of Priests. This ordination was by Bishop Provoost, in Trinity Church, in the year 1801.

As Mr. Hobart owed doubtless this his early advancement, for he was but in Deacons' Orders when elected, to his reputation as a pulpit orator, it may not be amiss here to consider his claims to that character, and the peculiarities by which it was marked.

In the physical powers of the orator, Mr. Hobart, though not eminently gifted, was yet far from wanting. His figure was somewhat under size, but it was firm and strongly knit, giving the impression of muscular strength with great agility and vigour of movement. His head was large in proportion to his body, his forehead high and prominent, and the general cast of his features, though not large, yet massive. In one feature of power, however, he was wanting: the 'glance of the eye' (to the orator no feeble weapon) with him was comparatively lost, through the use of spectacles, to which near-sightedness had forced him even from boyhood. His voice on the contrary was deep, strong and flexible; having in it great compass, and varying with every expression of feeling, though not always, it must be admitted, with that chastened and harmonious movement which the critical ear demands.

D. D., Rev. John Bisset, Rev. Cave Jones, Rev. Thomas Y. How, D. D., Rev. Thomas C. Brownell, D. D., now Bishop of Connecticut, Rev. J. M. Wainwright, D. D., Rev. Henry Anthon, D. D., Rev. J. F. Schroeder, and the Right Rev. B. T. Onderdonk, D. D., the present Bishop of the Diocese.

The same charge might also be made against his enunciation, which, though always distinct and clear, was oftentimes too rapid for the train of thought in ordinary minds, and too sudden in its change of tone for hearers of a less vivid temperament than himself to follow, sympathize, and approve.

But it was in the moral elements of the orator that his strength peculiarly lay. There was that in him which the heart of man can never long resist. Sincere, earnest, and affectionate, the sympathies of his hearers were almost immediately enlisted in his favour; so that what was not yielded to conviction was often given up to feeling. To withstand his argument seemed not so much opposition to a reasoner as ingratitude to a friend. But although the heart first gave way, the judgment of the hearer soon followed; since amid all his discursiveness of thought and diffuseness of language, there was yet evident in all that he said, a thread of strong connected reasoning, that showed the preponderance of sound judgment, and satisfied his auditor that he was yielding to no vain torrent of youthful enthusiasm.

This style of preaching, especially when coupled with the novel practice of delivering his sermons without the use of notes, was so foreign to the placid and more formal tone to which his hearers had been long accustomed, as to be very far from universally acceptable. Some decried it on the score of novelty; others again of enthusiasm and extravagance; and many of the older members of the Church looked with no little distrust upon an innovator at once so young, so bold, and so persuasive. But these scruples were overcome in proportion as their preacher became known; and after a time changed to an unbounded confidence in both his talents and his judgment, which was never afterward shaken.

The *critical* objectors stood out longer because they had something to stand upon. His style of preaching they could not deny to be impressive, but they doubted its good taste. To this it was replied, that although there

might be too much of *action*, that action at any rate was unstudied, earnest, and expressive; if his *manner* were somewhat too impassioned, it was nevertheless but the picture of his feelings; and if his *expressions* sometimes bordered upon enthusiasm, why, so too did his affections; and in short, that in language, tone, and gesture, his delivery but kept pace with the promptings of a heart such as few possessed, and all must love.

Now whatever faults might be charged upon such a style of preaching, they could not but be venial, so that they soon ceased to be talked about; either criticism stood abashed under the influence of better feelings, or the hearts of his auditors were carried away beyond the hearing of its cold objections. They who listened to him had certainly better things to think of, for from the first day of his ministry among those committed to his care, he never ceased to preach unto them, 'CHRIST crucified,' the only Saviour of sinners, and to exhort them, 'even with tears,' to lay hold upon that salvation by entering into covenant with him in that Church which he had purchased with his blood.

Such was the style and tone of Mr. Hobart's preaching when first established in the scene of his long-continued ministry, and as it was the impress of his character, so it continued unchanged in all its leading features throughout life. Years and experience had no doubt their moderating influence upon his manner; but less with him than with most men, for he himself altered less. To the last days of life his feelings continued to hold that freshness, which, with minds of a less happy or vigorous frame, belongs only to the buoyant season of youth; with him, it may be said, that season was perpetual; the fountain was perennial, therefore the stream never stopped: the spring was a warm one that nature had opened in his breast, therefore amid the colds of winter it only gushed out the warmer by contrast.

In one point of manner, however, he decidedly changed; he gave up preaching his sermons 'memoriter.' This

practice, to which for a considerable time he adhered, his biographer and relative, Dr. Berrian<sup>k</sup>, has attributed to a physical necessity, created by near-sightedness; but to this it may be objected, if such necessity existed, how was the practice afterward changed? This makes it evident that it was a matter of choice and preference. Such manner of delivery accorded better with the warmth of his emotions, and was more favourable, he thought, to a deep impression on the minds of those who heard him.

In illustration of this, he once held an argument on the subject with his present biographer, then a young student of divinity, urging him to the adoption of the same course, and closing his philippic against the *reading* of sermons by the following apologue:

‘A steward once complained to his lord that the servants of the household were disobedient and disrespectful to him. His lord directed him to assemble them in the great hall, and sharply to rebuke them in his presence. They were assembled accordingly, when the steward drawing forth from his pocket a written paper, proceeded gravely to *read* therein, in a monotonous tone of voice, the prescribed rebuke. The servants looked, listened, smiled, and retired, and, strange to tell, were disobedient and disrespectful as before.’

The practical importance of this question and the danger of young preachers mistaking their true course under such high authority, must be the author’s apology for entering a little into it. Bishop Hobart’s practice then, he thinks, was a safer rule than his argument, and experience a better one than either. Extemporaneous preaching is bad, because the power to instruct, which is the basis of all his other power, depends upon what cannot belong to off-hand speaking; upon order and arrangement, and precision and logical connection. In these the extempore speaker from the pulpit, above all others, is necessarily deficient, because his subject wants the landmarks of

<sup>k</sup> Memoir, &c., p. 79.

fact and counter-argument, that, under other circumstances support and bear forward the speaker : therefore it is, such preachers are always found to eddy round and round their subject in wearisome sterility.

Again, to preach *memoriter*, i. e. to write and commit to memory, is still worse : loss of time and exhaustion of mind are among its additional costs, and are both so much deducted from what the preacher is able to give to other duties ; but besides this, the very similarity which it produces to extemporaneous preaching—the very motive with the preacher for its adoption—is in itself a great evil : it leads him *studiously* away from excellence : he is afraid of being too choice in the right word, or too clear in his arrangement, or too logical in his conclusions, lest the truth should appear to his hearers that he is speaking from memory, and not from impulse. He therefore studies to resemble that which he would fain seem to be, and thus learns to imitate the extemporaneous speaker in diffuse phrase and loose logic.

What a preacher should be able to do is another thing from what he should habitually do. He should be *able* to speak without preparation, but not *willing* to do it. His power of usefulness may sometimes, nay often, depend upon his actually doing it, and then he is to do it ; but this is no justification for converting the *exception* into the *rule*.

Not only, too, should sermons be *written*, but they should be *read* ; that is, so delivered as to satisfy the hearer that the preacher is giving him not the thought of the moment, not the language of chance excitement, but that which has been premeditated and chosen, both in thought and language, as the truth, the precise truth, and the whole truth, in reference to whatever point of Christian duty or doctrine may be his theme.

Nor need such delivery be wanting in any one element of power : that which is written in earnestness may be delivered with warmth, and the strength and conviction that were in the mind of the writer, transferred undi-

minished through tones that speak to the minds and the hearts of the hearers ; and this not only *may* be, but *will* be, where the feelings are right, in proportion as the preacher is freed from those trammels, which, with all his pretence to freedom, *enslave* the extempore speaker ; the everpresent thought of *what* he shall say, and *how* he shall say it.

In thus ranking Bishop Hobart as a first-rate effective pulpit orator, that the estimate may not appear a partial one, the language is subjoined of a clergyman not of our country—one himself a scholar, and familiar with the best specimens afforded by the English and Scotch pulpits. His testimony relates, however, to a later period of life than the one before us, having heard him while on a visit to New-York, in 1816.

‘It was impossible,’ says Archdeacon Strachan, ‘to hear him without becoming sensible of the infinite importance of the Gospel. He warned, counselled, entreated, and comforted, with intense and powerful energy. His manner and voice struck you with the deep interest which pervaded his soul for their salvation, and found ready entrance into their heart.

‘He appeared in the pulpit as a father anxious for the eternal happiness of his children—a man of God preparing them for their Christian warfare—a herald from the other world, standing between the living and the dead, between heaven and earth, entreating perishing sinners, in the most tender accents, not to reject the message of reconciliation which the Son of the living God so graciously offered for their acceptance.’

Again, ‘His power as a preacher was not only perceived, but felt. The precise and minute adaptation of his ministrations to the state of his hearers, the ease with which he entered into the diversified workings of their hearts, and the knowledge, which he displayed of their thoughts and practice, could only be exhibited by one

who possessed something of an intuitive, yet profound discernment of human nature, added to an extensive and discriminating observation of human conduct, in every varied situation of common life<sup>m</sup>.'

If Mr. Hobart was acceptable to his people as a preacher, still more was he as a pastor, for the duties of which he was peculiarly fitted, not only by warmth of heart and tenderness of manner, but by a spirit of piety which was at once unassuming, rational, and ardent. But this picture has been already happily given. 'He was singularly happy,' says Dr. Berrian, 'in his visitation of the sick, as I have often had occasion to observe when I have chanced to be with him. The ease and freedom of his manner, united with the greatest tenderness and delicacy, at once removed embarrassment, and drew forth from those with whom he conversed an unrestrained expression of their feelings and views. The readiness with which he applied his general observations, and the felicity with which he adapted his quotations from Scripture to the respective circumstances of their case, gave to all that he said a peculiar interest and force; and the impression was made still deeper by the solemnity and fervour with which he offered up the prayers. Regarding also his vow not only to visit the sick but the well within his cure, he devoted as much of his time to this duty as could conveniently be taken from his other numerous and pressing engagements. Among these he mingled with the easy familiarity of a friend, imposing no restraint upon their cheerful conversation, or innocent enjoyments, but securing their good will and affection by his sociability and kindness; and at the same time not losing sight of the dignity of his character, nor the obligations of his calling, but often availing himself of suitable opportunities to season common discourse with such words as might "mi-

<sup>d</sup> A Letter to the Rev. Thomas Chalmers, D. D., Professor of Divinity in the University of Edinburgh, on the Life and Character of the Right Rev. Dr. Hobart, Bishop of New-York, North America.

nister grace unto the hearers." How often are the recollections of these happy hours awakened in thousands, with a gush of tenderness that they can be enjoyed no more<sup>d</sup>!

Amid all his busy cares, the separation from his mother and only sister was at times deeply felt by him. In 1802 he hurried on to Frankfort (Pennsylvania) to see the latter under a severe attack of disease which threatened her life. The following letters, to Mrs. Hobart, express both his sorrow and his comfort in the visit. The death of his mother, as the author has learned by inquiry, occurred the following year; of it, however, no notices are found among Mr. Hobart's papers.

TO MRS. HOBART.

*Frankfort, July 1st, 1802.*

My dear Goodin,

I am rejoiced to find by your letter that you are as well as when I left you, and that our darling, Jane, is as usual.

My sister I think is weaker than when I came, but her fever has in a considerable degree yielded to some powerful medicines which she has been taking. It is possible she may recover—our wishes catch at every favourable appearance. God grant they may not be blasted! Though exceedingly weak and depressed, she is perfectly sensible, and discovers the ardent tenderness of her heart by her solicitude for the happiness of those she loves. She often speaks of you, whom she loves for your own sake, and as the wife of her beloved brother. It seems impossible for me at present to leave her, and I must therefore repress my earnest desires to embrace you and my sweet Jane. Do not let her forget her papa. You must try to keep up your spirits, and not confine yourself—yield to invitations to go abroad—confinement will injure both your spirits and your health. Do write to me again immediately.

I have written to Dr. B., that I shall not be in New-York next Sunday. I conclude I can be spared, as Trinity Church is to be shut up, and Dr. Blackwell, I understand, is in New-York.

My dear Goodin has the prayers of her affectionate,

J. H. HOBART.'

<sup>d</sup> Berrian, pp. 80, 81.

TO MRS. HOBART.

*' Frankfort, 5th July, 1802.*

I was disappointed in not receiving a letter this morning from my dear Goodin. I am anxious to hear of your health and that of our little darling, and I must hope that I shall receive a letter from you by the next mail.

Sister continues exceedingly weak and low, though the physicians encourage the hope that for a few days past the symptoms of her disorder have been rather more favourable than before. For my own part I am almost afraid even to hope. It gives me inexpressible pleasure to find her mind perfectly composed, and that the religious principles, which she hath long cultivated, support her in this trying period. Nothing but a wish to cherish these religious hopes, and thus to soothe the illness of a beloved sister, could reconcile me to a separation from you. When I consider how strong her affections are, and how numerous the ties that attach her to the world, I am disposed to bless the divine goodness which inspires her with so much resignation. May God still raise her a blessing to her family and friends.

I must endeavour to see you this week, though I cannot name the day. It will most probably be toward the close of the week. I often think of my Goodin and our dear infant, and commend them to the Divine protection and blessing.

Your sincere and affectionate

J. H. HOBART.'

With small means, and a growing family, his establishment, in an expensive city like New-York, required to be regulated in the strictest style of economy. His earliest residence was, therefore, a very small two-story house in Greenwich-street, the rear, however, of which was rendered airy by the proximity of the river. The attic chamber here formed his study, as being the most retired and quiet spot in the house, with windows looking out over the noble expanse of the Hudson to the opposite shores of Jersey, and having for the back-ground of the view the distant hills of Springfield, in which very hills, by

a singular coincidence, he found, in later years, that quiet rural retreat he always longed for.

In this little 'sanctum' surrounded, or to speak more justly, walled in, by piles of folios and heaps of pamphlets, through the zig-zag mazes of which it was no easy matter for a stranger to make his way, did our young theologian entrench himself, passing every minute, both of the day and night, that could be snatched from sleep or hasty meals, or spared from the higher claims of parochial duty. These latter interruptions were so numerous, that to one less vigorously resolute in gathering up the scattered crumbs of time, they would have been pleaded as a sufficient apology for the remission of all study beyond necessary preparation for the pulpit.

But with Mr. Hobart such was not the spirit either of the man or the minister. By nature he loved labour, and by profession he was bound to it. Idleness had no charms for him any where, least of all in the midst of the 'vineyard;' so that exertion was both a pleasure and an obligation.

In the scale of duties he placed first, as was his duty, his parochial ones, and these, as already stated, were almost unintermitted. Being equally connected with the three united parishes, the calls upon his time were limited only by the acceptableness of his services—but that acceptableness, it may be truly said, was unbounded, the zeal and eloquence of his public ministrations, and the attractive kindness and warmth of his private ones, soon made him a universal favourite, so that the only wonder was how he found time for any thing else. With slight alteration we may apply to him St. Augustine's admiration of Varro, 'How he who studied so much could write so much, or he who wrote so much could study so much.'

What adds to our wonder too at this amount of labour is, that it was in spite of much bodily weakness, arising from natural delicacy of stomach and occasional great debility of the nervous system. On one occasion, as related by a nephew who was on a visit to him in 1802, in the

family evening prayer—he faltered—repeated the clause—then stopped, and fell upon the floor in a fainting fit, from which he was with difficulty recovered. This irritability of system continued with him through life; often-times, as he once told the present writer, did he find himself forced to cast aside pen and books, and literally rush to some physical exertion in order to overcome it. But in spite of all this he was through life a hard and watching student—late to bed and early up—at his books or pen, in summer always by daylight, in winter long before.

But his parishioners were his first care; however deaf to other calls while absorbed in his books, to a spiritual one his ears were ever open—in comparison with such, study was nothing, and personal ease was less than nothing—even health and prudence were disregarded when the question was one of comfort and consolation to the bereaved, the sick, or the dying—these once performed, with a rapidity of movement that distanced ordinary men, he was again to be found at his post, among his books and with his pen—entrenched as before, in his lofty citadel, from whence he had been for a moment dislodged, behind ramparts of books that, by their perilous elevation, as the author well remembers, being then a boy, threatened danger, if not destruction, to the incautious or unskilful invader.

With such tastes, and under such absorbing engagements, the cares of domestic economy devolved necessarily mainly upon Mrs. Hobart, and it was well that they did so, since he himself evidently possessed very little of the needful talent of the clergyman, of making small means go far. He had little time for such thoughts, and still less inclination. Few men knew so little, or cared so little, as he did about the means of accumulation. It is not enough to say he was above the love of money; in truth it seemed to offer to him no attractions. It was to him a means and nothing else, and therefore too little thought of to be always within his reach. In the use of money he was thoughtless and almost prodigal, not

indeed for himself, but for any good he had in hand. His own habits, too, were rather to be termed simple than frugal, and against two sources of expense, even when at the poorest, his heart was never proof, the call of charity, and the love of books,—in the one case, the melting heart overpowered him; in the other, the craving of the student; and to both his purse was more freely and frequently opened than his scanty means could well afford.

But however inconsistent such expenditure might have been with his purse, it was well suited to his profession, and in his case, as we may trust in like circumstances it always will be, God's blessing more than returned what a selfish prudence would not have expended: that which was cast upon the waters after many days came back to him, and a circle of kind and Christian friends became to their pastor a stronger barrier against worldly want than the most penurious economy could possibly have erected.

The rough draft of a note found among his papers illustrates this fact, and exhibits his feelings on one of those occasions most trying to the sensitive mind, and it is here inserted, even at some risk of censure, to show the truly Christian spirit which humbles its own feelings for the gratification of others. It is thus endorsed:—  
'Wednesday, January 26, 1803. In answer to a note which I accidentally discovered to be from . . . . and . . . . enclosing 100*fr.*' (a sum, the author would add, greater *then* than *now*.) The contents are as follows:

'From a circumstance which could not have been foreseen, Mr. Hobart is enabled (as he believes) to fix with certainty upon the friends to whom he is indebted for a valuable enclosure last evening. While on the one hand he almost regrets a discovery which deprives them of the gratification of doing good unknown; on the other, he feels pleasure in being able to direct the sentiment of gratitude to the proper object, and surely the favour itself, and the manner of conferring it, both call for the warmest acknowledgement. From some he would hesitate to accept so valuable a gift, to which he can lay no claim; but he should have

to reproach himself with wanting the spirit of that divine Master in whose service he is engaged, if pride should prevent him receiving favours from Christian friends upon Christian principles. He will not wound the delicacy of his friends by giving vent to the feelings their unexpected kindness has excited; but they must permit him to say such feelings arise not only for the favour conferred, but from regarding it as an evidence of that disinterested Christian benevolence which has long distinguished them, and for which he trusts they will not be without their reward.'

One anecdote of his own well-timed bounty occurs to memory. One Sunday morning, about the hour of service, a note was handed him in the vestry-room from a pennyless young Frenchman, soliciting aid, in phrase whose meaning was clearer than its grammar. 'I shall not dig,' said the applicant, 'I must not beg—I am not able to starve.' But it was language which the heart understood. I inquired the answer. It was an enclosure of ten dollars, a sum as far beyond at that time the means of the giver, as it probably was beyond the expectations of the receiver; but the event proved that it went not beyond his merits. About a twelvemonth afterward it was returned to Mr. Hobart with a letter of thanks, written in less dubious English, and stating that the loan he made had saved the writer from despair; had given him heart and means to offer himself as a teacher of drawing, the profits of which now enabled him to return the sum lent, with a thousand thanks and a hearty blessing.

Such a youth deserved success, and it is agreeable to think that he attained it. An honourable and successful course followed upon this right beginning, and he now looks back with gratitude to the memory of one, who, amid his own wants, could yet compassionate and trust a friendless and helpless stranger.

The following, among some chance notes preserved, though without date, and probably some years later, shows his own delicacy in receiving favours.

TO DR. J. C. OSBORN.

'July 23.

Dear Sir,

Your attentions to my family, marked not only by professional skill, but by tenderness and affection, have laid me under a debt of gratitude not to be cancelled by any pecuniary compensation. This, however, is an act of justice, and should the enclosed be less than your customary demands, I beg that you will lay me under additional obligations to you by informing me. Permit me to take this opportunity of expressing to you how much solicitude I feel for the preservation of a life so valuable to your friends and to society, and at the same time to subscribe myself, not in the cold forms of civility, but with the utmost sincerity,

Your much obliged and affectionate friend,

J. H. HOBART.'

The affectionate prayer for a life so valuable to others, it is painful to learn, was without avail.

The physician and friend here addressed, himself soon fell under the hand of disease: he died at the island of St. Thomas, whither he had gone for the benefit of his health. In the pages of the 'Christian Journal' we find his death recorded, and his worth more publicly acknowledged, both probably from the same pen as the foregoing.

Among the fleeting recollections which bear upon his habits of ready kindness, the following, however trifling, may yet serve to mark his character.

On one occasion, being interrupted while very busily engaged, by a petition for alms, he refused to be disturbed, and the petitioner was dismissed. On coming down to the parlour, he was observed to walk up and down the room very hastily two or three times, with his hands behind him, as his manner was, until at length hastily saying, 'I have done wrong—I have done wrong!' he seized his hat, followed the applicant, whose name and residence his quick memory had retained, and relieved at once his own conscience and the poor man's necessities.

On another occasion, having given in haste an obscure direction to some distant part of the city to an elderly country clergyman, who was his guest ; as soon as he became aware of it, he snatched up his hat, and in his slippers as he was, ran after him to correct it. These no doubt are trifling incidents for a great man's life, but they speak forth the heart, and show how it was that he won love as well as admiration from all who approached him. But these things were hardly virtues in him ; they were rather nature.

‘ His pity gave ere charity began.’

To these already absorbing engagements of Mr. Hobart was soon added another, a load of public duties from which, through life, he never was afterward free. Through the friendship of Bishop White he had been appointed Secretary to the House of Bishops, during their triennial meeting in Philadelphia, in June, 1799, shortly after his own ordination. Upon the meeting of the Diocesan Convention of New-York, in 1801, he was chosen to the same office in it, and elected one of the Deputies to represent the Diocese in the General Convention, which met at Trenton the same year. So well satisfied was the Diocese with their choice, that we find him successively elected to the two following General Conventions, in 1804 and 1808, the only ones which preceded his own elevation to the episcopate, and in both unanimously chosen by the House of Clerical and Lay Deputies as their Secretary.

In the State Convention, from the day of his appearance, he became what may be termed its *business* man. He was annually chosen its Secretary from 1801 to 1811, when elected to be its Bishop, during the whole of which period its official business rested on him. He was annually also elected upon the Standing Committee of the Diocese, thus becoming one of the Bishop's canonical advisers in all his official acts. He was regularly chosen, as already said, a delegate to represent the Diocese in the

General Convention. In 1804 he was the originator of the Committee for Propagating the Gospel in the State of New-York, and from that period was annually chosen upon that Committee—serving as its Secretary—corresponding with its missionaries, and making its reports to the Convention; and, in 1808, introduced the plan of annual parish collections for funds for their support. In 1803 we find him preaching the Annual Convention Sermon, and on all occasions which called for labour, zeal, or talent, standing prominent. It is a coincidence to be noted, that the very first entry of his name on the minutes of the Convention, the first year he sat in it, is in connection with the principle that marked all his subsequent course—‘*Ecclesia est in episcopo.*’ ‘On motion of the Rev. Mr. Hobart, *resolved*, That this Convention cannot with propriety act upon the memorial while this Church is *destitute of a bishop.*’ This entry follows in the Journal of 1801, immediately after the resignation of Bishop Provoost.

For the duties involved in these honourable offices Mr. Hobart was peculiarly well qualified. He was a fluent speaker and a ready writer, while the confidence reposed in his judgment and practical talent, placed him, even at that early age, among the sagest counsellors of the Church. Having thus introduced him into a higher sphere of labour, we turn over, as it were, a new page in his history.

### CHAPTER III.

*From 1803 to 1807—28th to 32nd year of his age.*

Period of his chief didactic Publications, viz. Treatise on the Nature and Constitution of the Christian Church—Companion for the Altar—Style—Criticism upon it—Character it displays—Companion for the Festivals and Fasts—Church Catechism broken into short Questions and Answers—Examination of his Views of Religious Education—Companion to the Book of Common Prayer—The Clergyman's Companion.

WE have now to regard Mr. Hobart in a new light—one that connected him more closely with the feelings of the Church at large—that of a faithful expounder and able advocate of her doctrines, discipline, and worship.

The first in the long series of works, original and compiled, by which his name became so widely spread and identified with Church principles, was a republication of Stephen's 'Treatise on the nature and Constitution of the Christian Church,' with such alteration in form, and addition in matter, as appeared called for by the object he had in view, which was, instructing the young of his communion in the distinctive doctrines of the Church to which they belonged.

This little work was published in 1803, anonymously, partly, we may presume, through the diffidence natural to a young author, but mainly, no doubt, from that simplicity of character which on all occasions sought the end and not self-glory; for so soon as his name could give weight to his opinions, he scrupled not, with equal simplicity, to annex it.

In the spring of the following year (1804) appeared 'A Companion for the Altar, or Week's Preparation for the Holy Communion.' This work was also, in part, a com-

pilation, especially in the explanatory portions; the devotional part, however, is chiefly original, and bears the impress of its author—ardent alike in thought and language—sometimes verging to an extreme which a rigid taste might condemn, but never wanting in the higher requisite of heartfelt sincerity. But the literary merit of the work is a secondary question, and may be hereafter considered; a greater and more interesting one is, what is its tone of doctrine. Now this being the first occasion on which Mr. Hobart's doctrinal views have come up, or could be made known from his own words, it may be proper to enlarge somewhat more upon this volume than its comparative merits would seem to demand.

The following extract from the preface contains, in few words, the principles of the author, as exemplified, not only in this, but in all his succeeding writings, for what he had once adopted upon conviction, he continued to hold without wavering.

‘In the following pages the writer has endeavoured to keep in view two principles which he deems most important and fundamental. These principles are, That we are saved from the guilt and dominion of sin by the divine merits and grace of a crucified Redeemer; and that the merits and grace of this Redeemer are applied to the soul of the believer by devout and humble participation in the ordinances of the Church, administered by a priesthood who derive their authority, by regular transmission, from CHRIST, the divine Head of the Church, and the source of all the power in it.’

After referring these principles to the primitive Church, he goes on to add, ‘Could Christians be persuaded heartily to embrace these principles, and to regulate their faith and conduct by them, the Church would be rescued on the one hand from those baneful opinions which are reducing the Gospel to a cold, unfruitful, and comfortless system of heathen morals; and, on the other, from that wild spirit of enthusiasm and irregular zeal which, condemning the divinely-constituted government

and priesthood of the Church, is destroying entirely her order, unity, and beauty, and undermining the foundations of sound and sober piety.'

Now from these views of Christian truth and order, Mr. Hobart never deviated. 'The Gospel in the Church' was his motto: united in the beginning by divine authority, man, he contended, had no right to put them asunder. Their separation might be pardonable through ignorance, or excusable through necessity, but never justifiable upon principle. 'Primitive faith and apostolic order' were, therefore, the distinctive marks of the Church; and they who professed to belong to her communion were bound to understand and recognize them: the one as the end, the other as the appointed means, but both obligatory. When asked if the Church was to be spread every where, 'Yes,' said he, 'could I send my voice into every part of Zion, I would send with it this holy watchword—"THE CHURCH," in her faith, her ministry, her order, her worship, in all her great distinctive principles—maintain her at all hazards.'

Such were the doctrines laid down: how received within the Church, and attacked from without, will hereafter appear from the controversies to which they led; at present we turn our attention to another feature of the work equally characteristic of its author, and equally obnoxious at the time to criticism or censure. The meditations and prayers added by himself were, as already stated, in a strain of fervour certainly unusual in the language of Churchmen, at least in that day. On this ground the work by many was condemned; but before sanctioning such condemnation, let us hear his defence.

'It may possibly be objected to the strain of devotion in this work that it is *visionary* and enthusiastic. . . . But the appeal may be made to the primitive fathers who poured forth their devotional feelings in language the most ardent and impassioned. The divines of the Church of England, who imbibed their principles and their piety at the pure fountain of the primitive Church, are distin-

guished for their lively and animating fervour. The writings of the venerable Bishop Andrews, of Bishop Taylor, Bishop Kenn, Bishop Hall, Dean Hickes, Dean Stanhope, Bishop Wilson, and the late eloquent and pious Bishop Horne, not less instruct by sound and forcible reasoning, than animate and warm by the sacred fervour that pervades them. Far be it from the writer, humble in attainments as in years, to presume to range himself even in the lowest seat with these eminently distinguished servants of the sanctuary. Happy may he esteem himself, if from the study of their works, which, next to the inspired volume, he cherishes as the invaluable standard of his principles and the animating guide of his devotions, he has caught even a feeble spark of that celestial spirit which made them "burning and shining lights" in the Church on earth, and has prepared them for the highest seats of glory in the Church triumphant<sup>a</sup>.

But beyond this appeal to the spirit of a purer age, there was a more conclusive argument, though one which it became not the author to urge. It was the language of his heart; of a heart which nature had made ardent, and grace had awakened to a deep sense of redeeming love; therefore it was, that it breathed forth its aspirations to heaven in a strain which to minds of a colder temperament appeared false or enthusiastic. To him may be applied in due measure the words of the holy Psalmist, 'My heart was hot within me; while I was musing, the fire burned, then spake I with my tongue.'

Such a work, and in such a spirit, was at the time greatly needed. The piety of Churchmen had certainly waxed cold; the spiritual tone of devotion was too often wanting in their writings, if not in their feelings; and nothing was more likely to effect a change than such a 'manual,' set forth by one so deservedly popular among them as was their young pastor.

How far the works of Mr. Hobart operated to produce

<sup>a</sup> Page 5.

this desirable end, it may not be easy to estimate. That the effect has been produced is unquestionable ; so that sentiments then condemned by Churchmen as *enthusiastic* will now be approved by them as *evangelical*. The following extract may be taken as a specimen of what could then provoke the charge of extravagance. It is from the prayer for Wednesday Evening.

‘O most compassionate Father ! hear and accept the sincere vows of duty which I offer at thy throne. Thee, O God, I desire to choose as my refuge and my portion. To thy glory and praise I resolve to devote all the powers of my soul : for that purity which will conform me to thy image I ardently pant ; resolutely do I engage to fulfil all thy commands ; cheerfully will I sustain all the sacrifices which thy service may require me to make ; vigorously will I oppose the temptations and difficulties that would seduce or intimidate my allegiance to thee : to thy disposal I resign myself ; patiently will I submit to all the chastenings of thy hand. Thou knowest the humble sincerity of my heart ; thou knowest also, O God, its weakness and depravity. O save me from a presumptuous dependence on my own strength. Teach me evermore to rely on thee, and to implore the succours of thy Holy Spirit<sup>b</sup>.’

Again, from the devotions of Tuesday Evening :

‘HOLY SPIRIT, the source of quickening grace, whose sacred office it is to convince of sin, excite in my soul the conviction of my weakness and unworthiness. Blessed Guide and Comforter, lead my contrite spirit to repose its full trust in the merits of my Saviour. Almighty Father, whose just indignation I have incurred, cast me not off for ever ; listen to the interceding calls of thy mercy, to the powerful pleading of my Saviour’s blood, and turn from my guilty soul the severity of thy wrath. Recovered by thy mercy from the depths of guilt and misery, and restored by thy grace to health, purity, and peace, be all the glory of my redemption ascribed unto thee, FATHER, SON, and HOLY GHOST, for ever and ever. Amen<sup>c</sup>.’

<sup>b</sup> Page 93.

<sup>c</sup> Page 68.

Whatever fault nicer critics may find with such language, it is not to be denied that there is in it much of that which we admire in Jeremy Taylor, Andrews, and other of the older and more spiritual divines of the Church of England. It is the language of a heart not afraid to pray, not 'tongue-tied,' (to borrow a phrase of Coleridge,) but yielding itself up to its pious emotions with that entire, unsuspecting, unfearing, childlike profusion of feeling, which marks, and ought to mark, the address of an affectionate penitent toward a once offended but now reconciled Father.

It may be satisfactory to hear the opinion of a foreign critic on this point; one, moreover, not likely to prove partial, the Rev. S. C. Wilkes, the learned and pious editor of the London Christian Journal. In a letter to Mr. Hobart, some years after this, speaking of differences among Christians, he says, 'It will be well if all learn from your devotional compositions that deep humility, that profound reverence toward God, that deep repentance, that implicit faith in the sacrifice of the Saviour for pardon and justification, and those earnest resolutions and endeavours after a devout and holy life which they breathe in every page.' And again, speaking of a devotional work Mr. Hobart was about editing, his correspondent adds, 'The frequent perusal of your "Companion" to the blessed eucharist convinces me it will gain much of unction from the required revision.'

After such an eulogium it may seem arrogant for his biographer to add, that, speaking for himself, he would freely admit, that in these earlier works of Mr. Hobart the style is not to his taste. He would prefer either for didactic or devotional ends one of a more chastened character, words chosen with more precision, arranged in more natural order, and with greater condensation of expression. Their fervid diffuseness cannot but be esteemed a fault, so far at least as rendering them inappropriate interpreters of the inward thoughts and feelings of minds of a calmer tenour. But this is not to condemn

them for the use of others : some there are who love to see the religion of the heart clothed in the warm colours of the affections, who like not the sober garb with which nature in some, and age and sorrow in most, invest even the brightest hopes of the Christian. To such this manual of devotion will be found highly acceptable, for such too is its character.

But when such language is charged by Churchmen with extravagance of *sentiment* or *doctrine*, it augurs ill for the Church to which they belong. And such was the fact.

The censure of the work came rather from those who disliked what they undervalued—the tone it wore of deep personal religion. At that time there were many who were for keeping not only the Church to its forms, but its forms to a cold, or what they termed, a ‘decent,’ propriety. In this matter Mr. Hobart’s course puzzled and dissatisfied them : he went beyond them in attachment to the one, and was at direct variance with them in the other. They knew not, in short, whether to call him ‘High Churchman’ or ‘Methodist.’

This was a combination in which Mr. Hobart at that time stood singular, and gives the secret, it may be said, not only of his influence over the Church, but, in short, of his power through life over the minds of all who approached him : all may be traced mainly to this union in his character of traits apparently contradictory, yet equally influential. Heart and head, enthusiasm and principle, zeal and a sound judgment, this is the union in man of those opposing *poles* of human thought, which embrace all its springs of power. Therefore it is that such men, in the sphere in which they are called to act, carry the world before them ; all things yield before the pertinacity of principle—*of that passion for truth which men call* PRINCIPLE. ‘Indolence,’ says Burke, ‘is the master vice of human nature.’ Men give way therefore, rather than fight for ever—such is the history of all moral victories. To him who urges an unpopular cause with

untiring zeal, the reflecting few may yield upon conviction, but the MANY give way from weariness and faint-heartedness; and thus is the world governed, and the interests of society advanced, and communities in Church or State built up and strengthened by the operation of individual character.

In the following year, (1805,) he published the 'Companion for the Festivals and Fasts of the Church,' a work founded upon the corresponding one of 'the excellent Nelson,' as he is familiarly termed, but recast and enlarged by additions from the writings of Stevens, Potter, Daubeny, and, above all, Dean Hicke, whose 'Devotions in the way of Ancient Offices,' seems to have taken strong hold, in this instance, on a congenial mind. After a modest notice in the Preface, of what he claims as original, Mr. Hobart goes on to add,—

'But his principal office has been that of compiler, and if the book should prove a useful companion in the exalted exercises of the Christian life; if, while it serves to impress on the members of the Episcopal communion the excellence of their holy, apostolic, and primitive Church, it should excite them to adorn their profession by corresponding fervour of piety and sanctity of manners, the editor will be amply rewarded for the labour and attention he has bestowed upon the work.'

But we are bound to add, that the execution of such a plan involves more than mere editorship. Such at least was the case with all the compilations made by Mr. Hobart: his ardent mind *fused* as it were the thoughts of others, and recast them in moulds bearing the impress of his own, thus giving unity to what, in the hands of most editors, would have been a rude and undigested heap, 'rudis indigestaque moles.'

The real merit of these works was, therefore, far greater than their reputation. While they pretended to little, they effected much. They became standard works among Churchmen—authorities in point of doctrine—and popular manuals of devotion; so that it is not easy to

calculate how extended has been their influence—how great the debt the Church owes to these humble labours. The demand for them, however, may furnish some criterion; the copy of the ‘Companion,’ from which the above extract is taken, bears the impress, ‘Sixth Edition; Stereotyped.’

Mr. Hobart was a great admirer of the good old form of catechetical instruction; he not only retained it, therefore, in the ‘Festivals and Fasts,’ but greatly extended its use in the Church, by his subsequent various enlargements of the Church Catechism broken into short questions.

He was a great friend, too, to the old-fashioned mode of catechizing in church, and thought it as greatly *undervalued*, as its more popular substitutes were *overvalued*. One cause of this disparagement of catechizing, he considered to arise from the hurried, and perhaps heartless manner in which it was generally performed. It was a duty which demanded and deserved, as he thought, the very best energies of the pastor. On this point he was much of Bishop Jebb’s opinion; ‘A boy may preach, but to catechize, requires a man.’

Now in this estimate, he certainly was in accordance with the purest ages of the Church. ‘The most useful of all preaching,’ says Bishop Hall, ‘is catechetical; this being the ground, the other raiseth the walls and rooofe.’ ‘Contemn it not, then, my brethren,’ said that good old Bishop, ‘for its easie and noted homeliness; the most excellent and most beneficial things are ever most familiar.’

And what, we would ask, has been the result of its general neglect?

‘Much,’ says Archdeacon Bayley, ‘of that ignorant impatience of discipline, that ever learning, and never being able to come to the knowledge of the truth; that heartless indifference which usurps the name of liberality; and that licentiousness of self-will, which marks the latter days, as it disgraced the worst period, perhaps, of our

annals,—much of all this, as well as of viciousness of life, and of error in religion, is owing to ungroundedness on the points of the *Catechism*<sup>d</sup>.

The religious education of the young is certainly one of the great and good features of the present day, and the pastor who should neglect that portion of his flock, as they once were neglected, would certainly be regarded, even by the most unthinking, as forgetful of one of his most important duties. But, agreeing with all in the principle, Mr. Hobart differed with most, as to the means. In his choice of these he was far from swimming with the popular current. 'The spirit of the age' (to give it its great name) was for giving to children *knowledge*, he was for giving them *wisdom*. Others were for filling their memories with facts, and exciting their minds by novelty; he for strengthening them, by instilling right principles of action, and moulding them by the Scripture rule of 'line upon line, and precept upon precept.' The Church was not to be in the place, to the young, of a school, or a college, but in that of a parent, whose maternal care was to be shown by bringing them up in that knowledge which maketh wise unto salvation; attaching them, by the power of early habit, to her doctrines, her discipline, and her worship; making them, not theologians, but Christians, and not Christians in a vague and general sense, but Christians *in* the Church; that is, recognizing in what it teaches, the doctrines of the Gospel—in the sacraments it administers, the covenanted means of grace—in its ministry, a divine commission from CHRIST and his Apostles—and in its services a rational and heartfelt worship offered unto ALMIGHTY GOD.

Upon this principle Mr. Hobart wrote, taught, and acted; and although then, and perhaps now in the minority upon the question, there is yet great and increasing reason to think him right; as an *intellectual* question, it is, undoubtedly, a wiser course to treat the

<sup>d</sup> Charge, &c. See notes to Bishop Doane's 'Missionary Bishop.'

minds of children as instruments of thought that are to be disciplined, rather than as storehouses of knowledge that are to be filled; and, as a *religious* question, there can be still less doubt, that it is the WILL rather than the INTELLECT that is to be addressed, in forming the Christian character.

Indeed there is too much reason to believe that the Christian world is already deeply suffering under the results of the opposite course, and that the wild excesses by which some parts of the Protestant Church are now desolated, have been but the natural result of a misdirected Christian education. From Sunday Schools not wisely governed, have come forth spiritual pride and an heretical contempt of authority, as well as Christian zeal and knowledge; the fruits produced on that tender soil depending not merely on good seed being sown, but on rooting out likewise the tares which an enemy hath planted.

‘The Companion to the Book of Common Prayer,’ published also in 1805, may be regarded as the sequel to the Catechism—its aim being not only to instruct the young, but to awaken all to a perception of the propriety, the beauty, and the spiritual meaning of the Liturgy of the Church. It has long been stereotyped and widely circulated, and doubtless been the source of much good.

In 1806 Mr. Hobart put forth the last work in this series, ‘The Clergyman’s Companion.’ In this it is to be regretted that he confined himself to mere compilation. The need of some such practical guide to the clergy is evident from the extensive and permanent demand that exists for this volume even in its present form. An original work, stamped by his self-devotion and sound judgment, would have been, to younger ministers at least, an invaluable aid—for certainly no class of men in society stand so much in need of a guiding and helping hand—none are so ignorant of the world—none so inexperienced in the workings of human nature,—and yet, none are so frequently called upon both to counsel and direct;—none,

again, are so dependent for usefulness upon the opinions of others,—and yet none are so frequently, or rather continually, placed in situations where the opinions and prejudices of others are to be met, resisted, and overcome. Doubtless, the surest guide is from within, from prayer unto the Spirit of grace; and yet, when we see the frequent erroneous judgments into which youthful ministers are led by an honest but unwise zeal, we cannot but recognise the practical value of such a work as this might have been, from the pen of one who in his personal intercourse was so wise and persuasive, and at the same time in principle so uncompromising.

## CHAPTER IV.

1805—*Æt.* 30.

Controversy forced upon Mr. Hobart—Early History and Condition of the Protestant Episcopal Church in the Colonies—Desolation produced by the War of the Revolution—Difficulties which followed it—Dissensions—Steps for obtaining the Episcopate—Dr. Seabury—Scotch Bishops—Bishops White and Provoost—State of the Church when Mr. Hobart entered it—Justification of his Course.

THESE labours gave a new reputation to the character of Mr. Hobart, both with the friends and opponents of the Church, and, it may be, first awakened his own mind to a true sense of its powers, since they involved him in a protracted discussion, on the subject of the Church, with some of the most learned and able of other communions—a controversy forced upon him from without, and one, therefore, which, in justice either to himself or the Church he advocated, he could not avoid.

But whatever may be thought of their result, the motive on his part, for the above publications, appears to have been the single sense of duty.

Rightly to appreciate Mr. Hobart's course in this matter, requires that the condition of the Episcopal Church at the time he wrote be clearly understood; and this can only be done, by giving to the reader a sketch of its previous story. The writer says *story*, for the *history* of the American Church is yet to be written, nor can it as yet be done in our country for want of the needful documents; that want, however, it is trusted, will soon be supplied in the enlargement of the library of the General Theological Seminary, where 'an alcove' appropriated to this subject is due to the character of our Church.

The Memoirs of the American Church, by Bishop

White, is indeed an invaluable work so far as personal recollections are concerned, for the period to which they relate; but its full history must be gathered from that of the Society in England beginning with its organization in 1698—from its multifarious correspondence—and from our own early annalists; while the contests in relation to an American episcopate, are still to be collected from a thousand nameless sources of local and individual history.

But passing this by, the Protestant Episcopal Church in the Colonies, previous to the Revolution, consisted simply in members of the Church of England who had emigrated to this country, and, with their descendants, were gathered together in scattered and unconnected congregations, under clergymen ordained and sent out to them from the mother country. These bore, in general, the title of ‘missionaries of the Society for the Propagation of the Gospel in Foreign Parts;’ receiving salaries from its funds varying from £40 to £100, and acknowledging canonical obedience to the Bishop of London for the time being, under whose jurisdiction they were placed by delegation from the Crown, so far at least as the government colonies were concerned. In the proprietary governments they were under the same control, but with more limitation, it being part, either expressed or implied, of their respective charters.

In Virginia and Maryland alone, the Church was by law established, and a competent provision of glebe land assigned for its support by the colonial assembly. In most, however, of the royal colonies, it enjoyed a species of government patronage, which gave it for a time a show of strength which in truth it did not possess and for which it afterward dearly paid.

Such, with slow improvement as to numbers and influence, continued to be the condition of the Church up to the period of the Revolutionary contest. At the north, in a few of the larger cities<sup>a</sup>, congregations had by this

<sup>a</sup> Viz. Philadelphia, New-York, Newport, and Boston.

time arisen with means sufficient to support their own clergy; but beyond these towns all were missionaries, paid and supported either wholly or in part from abroad.

The evils of such a condition were obvious. At the south, legal establishment, and at the north, foreign funds, made the clergy independent of the laity, and the laity unconcerned about the Church. From the want of an episcopate there was no spiritual jurisdiction, either to confer orders, administer confirmation, or enforce discipline. The Church had, consequently, neither point of union nor power of increase; its ministers were chiefly foreigners, and therefore alien to the feelings of the people, while of such as went for orders it was estimated that more than one-fifth perished amid the perils of the journey.

To a Church thus constituted, (if Church it might be termed,) the consequences of the Revolution were for a time fatal. Identified by popular prejudice with the royal government, it fell in public opinion with it. In Virginia and Maryland, where the Church had been strongest, numbering, in the former alone, above one hundred clergymen, the popular fury was immediately directed against it as the stronghold of the royal party. The clergy were driven from their cures—the churches shut up or sold—and, in defiance of law, the glebe lands eventually declared forfeited. In the north, an equal fate awaited it—the support of the missionaries being withdrawn, they too were soon forced to follow—the churches closed, and their congregations scattered. So utter, in short, was this dispersion, that for some years, (to give an individual illustration,) the present Bishop of Pennsylvania was the sole remnant of the clergy in the whole of that province. The war of the Revolution may therefore, in truth, be said to have *desolated* the Church, for out of that struggle it came forth with deserted temples, broken altars, and alienated property—deprived of its ablest clergy by death or exile—destitute of the means of ordaining others, and labouring under the popular odium of attachment to mo-

narchical principles and a foreign government, and that government the very one from whose thralldom the country had just freed itself. Never, certainly, was any portion of the Christian Church in a state of greater depression, and what with internal weakness, and external hostility, there seemed to be but little chance of its ever rising out of it.

Such a state of things it is not easy now to realize, either as to the condition of the Church or the feelings entertained toward it; but take the language of one who well remembers it. 'I have lived in days,' says the venerable Bishop White, 'in which there existed such prejudices in our land against the name, and still more against the office of a bishop, that it was doubtful whether any person in that character would be tolerated in the community<sup>b</sup>.'

To add to these accumulated sorrows, the few churches that remained had no tie of brotherhood among themselves; the external bond being removed, they fell apart like a rope of sand—there was neither union, nor government, nor strength—each stood in its own state of helpless independency, fast tending, to use the expressive language of Burke, toward 'the dust and powder of individuality.'

In this state of destitution, to crown all other evils, the anarchy of heresy began to creep in among them. One of the most influential churches in Boston, and the oldest in the northern States, tracing back to the time of Charles II., openly professed Unitarianism, and new modelled its liturgy accordingly. Churchmen in South Carolina were for adopting a nominal episcopacy—the legislature in Maryland entertained the plan of themselves appointing ordainers—and Socinian principles were avowed by some among the members of the Church, and suspected among many. Amid these concurring and overwhelming reasons for despair, there was but one, under the providence of

<sup>b</sup> Dedication to Memoirs of the Protestant Episcopal Church.

God, for hope—ATTACHMENT TO A LITURGY, RATIONAL, SCRIPTURAL, AND ORTHODOX. Had that pillar of safety been wanting, the Church, as a distinct communion, would, in all human probability, have been extinguished: it would have been riven into factions, run wild into heresy, or silently sunk into more popular forms, and been merged in other denominations.

‘Wo to the declining Church,’ said Buchanan, as he gazed on the Syrian Churches in the East, ‘which has no Gospel liturgy.’ But, God be thanked, we had, and it saved us.

Still, however, while destitute of bishops, there was no security, for there was no power, and no organization—there were Churchmen but no Church—this spiritual boon had long been pleaded for in vain; it was a debt the Church of England had owed to her colonies from their first planting, and would doubtless have been early given, but ‘for the unreasonable jealousies and groundless suspicions,’ as Dr. Chandler rightly termed them, of the colonists themselves, which associated the episcopal office with baronial titles, tithes, and royalty, and led the laity of all denominations, even of the Church, to oppose its introduction<sup>c</sup>. It was a debt, too, which the English Church owed to itself, and to its own evangelical principles, and was so felt by the greatest and best, not only of her prelates, but of her laity. Among others of the latter that deserve to be recorded, is the name of Granville Sharp; in a letter to the Archbishop of Canterbury about this time, he urged, with the spirit of an apostle, ‘the unquestionable right and duty of the English bishops, as *Christian bishops*, to extend the Episcopal Church of CHRIST all over the world<sup>d</sup>.’

Twice was that goodly plan frustrated when on the very point of completion. In the reign of Charles II., as

<sup>c</sup> See White’s Memoirs, *passim*.

<sup>d</sup> See also Letter to Dr. Benjamin Franklin, 13th September, 1785.

already noted, the patent was actually made out, appointing Rev. Dr. Alexander Murray, a good man, and a companion of the King's exile, Bishop of Virginia, with a general charge over the other provinces; but the scheme fell through by a change of ministry, and what Clarendon had done, the 'Cabal' revoked, though the deeper cause probably was that the King himself had no heart in the matter. A second time, in the reign of Anne, was provision made; a scheme of four American bishoprics adopted, and certain government lands, in the island of St. Kitts, actually sold for their endowment. The death of the Queen cut this short, and although subsequently approved and recommended by the first and ablest men of the Church, by Berkeley, Butler, Gibson, Sherlock, and, above all, by that meekest of prelates Archbishop Secker, it was never carried into effect. Berkeley not only wrote for it, but worked for it; he gave up rank and ease at home to come over and lay the foundation of it, and would doubtless have succeeded, had not the provision for it been basely withdrawn after the accession of the House of Hanover—an act worthy of a court where 'Walpole ruled, and Hoadley preached.' But the godless union of Church and State forbade it, and the time for action passed by.

After the separation, the question arose, both in England and America, on new grounds. The churches in the States were now their own masters, and it rested with themselves to say, whether they should seek an Episcopacy or not, and when, and where. On these points there was not a cordial agreement; so far from it, that to the providence of God we seem alone indebted for overruling the many sources of dissension that were then opened. How they were overcome is a story too long here to tell, but too instructive wholly to be passed over.

The middle and southern States were for delay; 'Let us first gather together,' said they, 'our scattered members.' The language of the east and north was wiser;

‘Let us first have a head to see, and then we shall be better enabled to find our members<sup>e</sup>.’

Even on this point we see how easily divisions might have run into schism—each party went on its own principle and sought its own end, until mutual failure brought them back to concord. The clergy in Connecticut and New-York, in 1783, sent over Dr. Samuel Seabury to England for consecration, without communication with the rest, and with what feeling toward the contemporary measures of the south, may be judged of by the concluding sentence of their letter soliciting his consecration. ‘And we cannot forbear,’ say they, ‘to express our most earnest wish that Dr. Seabury may succeed in this application, as it will be the means of preserving the Church of England, in America, from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be able to remove<sup>f</sup>.’ Those again in Pennsylvania and the South, met in partial convention the following year, to consider of the changes demanded in the Liturgy and Articles.

But the questions agitated went further—even to the very existence of the Church. That the author does not exaggerate the risk then run, is vouched by the words of one who was, under Divine Providence, the leader to good of these divided counsels. The language of Bishop White in relation to this Convention is, that ‘he looks back with a remnant of uneasy sensation at the hazard which this question (of seeking the episcopate) run; and at the probability which then threatened that the determination might be contrary to what took place.’ Speaking of the committee of nine, to whom the subject was referred, he adds, ‘We sat up the whole of the succeeding night digesting the determinations in the form in which they appear on the Journal<sup>g</sup>.’

<sup>e</sup> White's Memoirs.

<sup>f</sup> Testimonial, &c., addressed to the ‘Archbishop of York,’ the primacy being at the time vacant, dated New-York, 21st April, 1783.

<sup>g</sup> White's Memoirs, p. 132.

But the fate of a divided house was upon them. The Archbishop of Canterbury declined consecrating Dr. Seabury on this ground, among others, that he was not the choice of the Church at large; while the Convention summoned to make alterations, went so far in the work of change as to defeat their own subsequent application for a similar favour. The 'Proposed Book,' under which awkward title their new liturgy came forth, was certainly an unauthorized and dangerous act, tending to widen still further the growing breach with the North.

The following anecdote, as related by an ear-witness, is not, however homely, without its truth and force. During the sitting of the Convention that engaged in this amendment of the Book of Common Prayer, a lady of excellent understanding being often in the way of hearing the subject discussed by some members of the body, addressed them one day to the following effect: 'When I hear these things I look back to the origin of the Prayer-book, and I represent to my mind the spirits of the venerable compilers of it ascending to Heaven in the flames of martyrdom that consumed their bodies. I then look at the improvers of this book in —, and —, and —. The consequence is, gentlemen, that I am not sanguine in my expectations of respect to be paid to your meditated changes in the Liturgy<sup>h</sup>.'

Dr. Seabury, disappointed in England, passed on to Scotland, and there obtaining consecration of the Scottish Nonjuring Bishops, returned to America in 1785, being received with joy by Connecticut, but frowned upon by Churchmen in New-York and the South, many of whom doubted, while others openly rejected, the validity of his episcopal character.

So strong, indeed, was the feeling entertained against him in the Diocese of New-York, that in the Convention which followed his return in 1786, its closing resolution runs as follows:—'Resolved, That the persons appointed

<sup>h</sup> White's Memoirs, p. 319.

to represent this Church (in General Convention) be instructed not to consent to any act that may imply the validity of Dr. Seabury's ordinations<sup>i</sup>. This state of things did not, however, prevent him entering upon his episcopal functions, and in his primary charge to the clergy of his new diocese, (for to the clergy all government was confined,) his eulogy of the Church of Scotland is made to bear hard, but not unjustly, on the Church which had refused him consecration.

'Under the greatest persecutions,' says he, speaking of the Scotch bishops, 'God has preserved them, and I trust will preserve them; that there may be some to whom destitute churches may apply in their spiritual wants; some faithful shepherds of CHRIST's flock who are willing to give *freely* what they have *freely* received from their LORD and Master.'

But so far as this was a personal censure, the slur was unmerited. Connected in England as are Church and State, the consecration of bishops for the American Church was a political as well as a spiritual question, and at the time Dr. Seabury made application, the government had yet to learn in what light such act on their part would be regarded by the newly-independent States. However willing they might be personally, the English bishops had no right to proceed in the matter without both legislation and royal sanction; and from the novelty of the case were not perhaps even themselves ready to move in so new and important a question.

In the memoirs<sup>k</sup> of Granville Sharp, who deeply interested himself in the establishment of an American episcopate, though he seems to have taken to himself rather too great merit in advancing it, it is charged upon Dr. Seabury that he conducted himself rudely toward the Archbishop of Canterbury (Dr. Moore) in the interview he held with him. It is due to the gentlemanly character of

<sup>i</sup> Journal, 1786.

<sup>k</sup> Memoirs, &c., by Prince Hoare.

Dr. Seabury to add that this is completely disproved in a 'Vindication,' &c., addressed to the editor of the *Christian Journal*, January, 1821, signed 'Vindex.' This signature being one generally adopted on such occasions by Bishop Hobart, would mark it as coming from his pen<sup>1</sup>.

With Bishop Seabury, it is evident, as he died in 1796, Mr. Hobart could have had no personal intercourse; but as a writer and sound divine, he most highly esteemed him; had his portrait suspended in his library, and often spoke of him in terms of high respect. The examination of the early history of our Church, into which the present work has led the biographer of Bishop Hobart, has led him to concur in that opinion, and to form a higher estimate than he had before done of the talents, clear-sightedness and apostolic soundness of Bishop Seabury. He would, therefore, willingly pay to this earliest father of the American Church his feeble tribute of praise.

The inscription recorded on his tombstone in the church at New-London, speaks justly his character.

' Ingenious without pride,  
 Learned without pedantry,  
 Good without severity,  
 He was duly qualified to discharge  
 The duties of the Christian and the Bishop.  
 In the pulpit he enforced religion,  
 In his conduct he exemplified it.  
 The poor he assisted with his charity,  
 The ignorant he blessed with his instruction :  
 The friend of men, he ever designed their good,  
 The enemy of vice, he ever opposed it.  
 Christian ! dost thou aspire to happiness ?  
 SEABURY has shown the way that leads to it.'

In a recent number of the (London) *British Critic*, his

<sup>1</sup> For further illustration of the condition and difficulties of the Church at this time, see correspondence between Chandler, Boucher, and Skinner, in '*Annals of Scottish Episcopacy.*'

name is thus introduced. 'Seabury, whose writings are worthy of the best days of English theology.' As a divine, what higher praise can be given?

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But the subsequent applicants from New-York and the South had also their own difficulties to contend with. The 'Proposed Book,' as set forth by the Convention, was considered by the English bishops as containing some dangerous, and many needless alterations; so that after all, the application for an episcopate from the English Church seemed trembling on the verge of total failure.

At this moment another source for obtaining Episcopal consecration was opened through the medium of the Church of Denmark, and the correspondence entered into on the occasion went so far as to obtain from the Danish authorities the manner in which, and the terms on which it would have been granted<sup>m</sup>.

But though such episcopate must have been unquestioned, still it would not have been acceptable. To the Church of England the American churches continued to look with love as well as veneration; and it was a joyful day to every affectionate member of it when they learned that in all cordial brotherhood the apostolic power had been conferred by the hands of English bishops on those whom their American brethren had chosen and sent.

On the 4th of February, 1787, the Rev. William White and the Rev. Samuel Provoost, Bishops elect for the Dioceses of Pennsylvania and New-York, were consecrated in the palace at Lambeth by the Primate of England, assisted by the Archbishop of York, and the Bishops of Bath and Wells and of Peterborough; and setting sail within a few days after, landed in New-York on Easter-Sunday, (April 8,)—a happy omen for the reviving Church they came to bless. May we not, in truth, say, without

<sup>m</sup> See Letters of John Adams and M. De V. Saphorin. White's Memoirs, p. 321.

the charge of superstition, that it was a notable coincidence that thus brought to the American Church the most precious boon which man could give, at the very moment of their being assembled in God's house to thank him for the greatest of his own heavenly gifts. It was in truth, as it were, a resurrection. Then, for the first time, stood forth the Protestant Episcopal Church in America vitally organized, an independent and integral portion of the catholic apostolic Church of CHRIST.

But though this long-mourning Church had thus 'put on the garments of beauty,' she was far from being 'clothed with strength.' The life was there, but as yet dormant; the spirit was not yet awakened within her; she knew not her own powers. Other denominations had from the first been taught to depend upon themselves. The Episcopal Church was like a child that had never walked, and when cut loose from its leading-strings its first steps were necessarily in feebleness and fear.

Nor was this all: its path, as already noted, was not among friends; the popular prejudice was still so strong against it that a bare toleration seemed the very most it could aim at; and its laity were in general willing to secure such dishonourable safety by silence and quiet.

At the period when Mr. Hobart came forward, though the shackles had been long removed which originally dictated this timid policy, the benumbing effect still, in a great degree, remained: her clergy were faithful but not active, her laity attached but not zealous; and even that attachment was mainly but to externals: they took but little interest in her concerns, and possessed but little acquaintance with her distinctive claims. To their ministers they resigned, what should have been felt by them equally as their privilege and duty, the interests of their Church; content with clerical management, provided the clergy neither brought themselves into controversy, nor the laity into contributions or personal exertion. A Church that had hardly escaped proscription, might, as they argued, be well content with silent indifference.

But such policy little suited the character of the defender whom Providence now raised up to strengthen and to bless the Church. A bold heart rejected such policy as timid, and a sagacious judgment condemned it as false. Mr. Hobart felt and reasoned, that for a Church thus placed, between jealousy on the one hand and indifference on the other, no chance remained but to place itself upon the ground of principle, and to demand a fair trial; to proceed openly and firmly, to instruct its own members in their duty, and if need were, those without, in their equal rights; and at any rate to cast off publicly and fearlessly the unworthy aspersions with which it had been loaded in the day of its weakness.

These appear to have been from the earliest period of his course the prospective views of this young champion of the Church; and no one will deny, however differing from him in doctrinal opinions, but that it was the choice of a brave and conscientious mind, to which we may now add, as the result has shown, of a wise and sagacious one. Of the change he induced upon the Church during the whole period of his ministry, it would not be too much to say, whether we look to its external condition or its internal spirit, that, 'what he found of brick he left of marble.' It was a career of duty high, bold and arduous; such as naturally devolves upon strong and conscientious minds when placed in responsible stations in periods of emergency; one from which the timid flee; which the worldly prudent are ever forward to condemn; and in contemplating which even Christian wisdom, perhaps, sometimes stands at fault, from the wounds that she sees inflicted by controversy upon Christian peace. It was to Mr. Hobart, therefore, a course not without its trials as well as triumphs: the triumphs were for the Church he loved, the trials were his own, and sometimes, as his biographer can truly witness, 'hard to be borne.' As a Christian he was reproached with awakening unholy contention by a spirit of bigotry and persecution; as a man, he was reproached with inordinate personal ambition, aiming at power on the

plea of principle. Nor were these charges wholly from without, the harder trial was of coldness of friends, and suspicions from within.

But the storm of controversy is now past ; the censurer and the censured alike are gone, and the silence of the grave has come over the memory of the contest. But while this is so, still it must not be allowed to stifle either the claims of truth, or the demands of personal justice. Into these then let us now look.

As to the general question, Bishop Hobart was right, he feared not controversy in the path of duty, nor should any man. If any man love peace more than principle, him hath not yet 'the truth made free.' Nor do the evils of religious controversy always, as some think, overbalance the benefit. It is the observation of one<sup>n</sup> who looked wisely into the history of mankind, that it is when countries are declining into Atheism then 'Controversies wax dainty, because men do think religion scarce worth the falling out for.' 'So,' he adds, 'that it is weak divinity to account controversies an ill sign in a Church.'

Controversial divinity is sometimes, therefore, a necessary evil; without it the Reformation could not have taken place in the sixteenth century, nor the Protestant Church now maintain its ground in the nineteenth; nor any Church long continue in purity; so that, like other evils in the moral and physical world, it may yet be the means, under Providence, of working out greater good—clouding for a moment the peaceful serenity of the heavens, but clearing off into purer air and a brighter sky. Nor only to the eye of reason is it a necessary evil, Scripture has made it, in some sense, a Christian duty, and the teacher who fails 'to contend,' on all suitable occasions, 'for the faith once delivered to the saints,' is answerable for the error that grows up by his neglect.

But setting aside the general question—to the specific

<sup>n</sup> Lord Bacon.

charges of bigotry and ambition brought against Mr. Hobart, the results of his course are a sufficient answer ; the event has falsified them both. The Church he defended became, under his doctrinal guidance, not bigoted but evangelical—the Christian peace, his policy was accused of violating, has been by that very policy, preserved and defended—and the man accused of a worldly spirit, and inordinate ambition, lived and died a humble, self-denying Christian, with so little of this world's wealth as to be often himself dependent, and leaving to his children little other inheritance than the remembrance of his good name, and the kind offices of those who still love and reverence it. His course, therefore, was one of duty, not of interest or self-glory. Had he consulted his ease he would not have entered upon such unthankful labour. Had influence been his object, he would not have chosen such unpopular ground ; but, consulting neither, he devoted himself, faithfully and fearlessly, to the task that lay before him.

That he foresaw, on entering upon it, the long career into which it led, it is not necessary to maintain, it is sufficient for the praise of his sagacity that he never found reason to alter his course ; as he began, so he proceeded, and so he ended, holding the steady tenour of his way, 'through good report and through evil report,' refuting arguments by his pen, and calumny by his life ; bearing down opposition by energy of action and singleness of purpose ; living down prejudice by the virtues of a pure and benevolent piety ; disarming enmity by kindness ; conciliating opposition by gentleness, and winning the confidence even of his opponents, by an honesty of purpose which no man could doubt, and a candour of speech which left nothing to be misunderstood. With such traits for a leader, we wonder not at the result ; we wonder not, that beginning with few adherents he gathered around him as he proceeded a wider and a wider circle of attached friends to the very last hour of life ; a circle out of which no man retreated who had once

entered, but which, on the contrary, numbered at its close, with scarce a single exception, every individual who had once stood in opposition against him°.

° In enumerating the existing sources of the history of the American Church, in the earlier part of this chapter, the author should have added Chandler's 'Life of Dr. Johnson;' the 'Historical Account of the Church in South Carolina,' by the Rev. Dr. Dalcho; and the 'Preliminary' to Dr. Gadsden's interesting 'Memoir of Bishop Dehon,' a list to which he is now happy to be able to add, 'Dr. Hawks' History of the Church in Virginia.'

## CHAPTER V.

1803.—*Æt.* 28.

Letters—to Rev. Dr. Boucher—Sketch of Life and Character—to his friend Mercer—Series of Letters to Mr. How—Board of Trustees of Columbia College—Mr. Hobart's Election into it—Members—Division—Rev. Dr. Mason—Character—Contests in the Board.

BUT before proceeding into the merits of the controversy thus forced upon him, we turn for a time to more quiet scenes.

Among the college friendships which time and absence had not severed was that with young Mercer, (the Hon. Charles Fenton Mercer, of Virginia.) Upon the visit of the latter to Europe, in 1802, Mr. Hobart addressed the following letter, by his hands, to the Rev. Dr. Boucher, one of the expatriated clergy of the Church in the colonies, but at that time Vicar of Epsom (England.)

TO REV. DR. BOUCHER.

*' New-York, November 22d, 1802.*

Sir,

I am sensible that an apology is due to you from a stranger for the liberty which he takes of addressing you. You will permit me to say, that feeling as a minister of the Episcopal Church, cherishing a warm interest in its welfare, I have been led to esteem your character as one of its principal defenders; and from my connection by marriage with one of the late Dr. Chandler's daughters, to revere you as his valued friend.

My acquaintance with Dr. Chandler's family did not commence until several years after his death; I regret this circumstance the more, as all his papers, which I conceive would have thrown

considerable light on the history of the Church in this country, have been destroyed. I am persuaded that a Church in which you once so zealously laboured must still be the object of your solicitude, and if amidst the profound literary pursuits in which you are at present engaged, you could find leisure for other objects, no person could be better qualified for recording and elucidating the early, and the more advanced history of the American Church. Such an account of its origin and progress as you would be able to give, would be a valuable acquisition to literature, to ecclesiastical history, and to the cause of sound principles in religion and government. Should your engagements forbid the prosecution of an extensive plan, such hints as you might be able to put to paper would be a valuable present to any friend of the Church here to whom you might think proper to transmit them. I have often deeply regretted that the venerable clergy are one by one passing away, without any exertions being made to secure for posterity the important information which they possess on the past affairs of the Church.

I take the liberty of sending you some pamphlets which will give information on the present state of our Church. In our transactions I trust there are some things to approve; and, it is to be feared, other things which the sound advocate of primitive principles would be obliged to condemn. The force of circumstances it is not always possible to resist, and the torrent of popular prejudices is not in a moment to be subdued. The Church in this quarter is, I trust, brightening in its prospects. Its state to the southward excites the most poignant apprehensions of its friends. The legislature in Virginia have invaded its property; its clergy, with grief be it spoken, are many of them dispirited and inactive; many parishes are and have been for a long time vacant; and solitary are the instances of persons of talents and piety engaging in the ministry. Could some clergy of the Church of England, of sound principles and active popular talents, be persuaded to seat themselves in that quarter, Virginia particularly, they might be able successfully to oppose the rapid strides which the popular declamation of the sectarian clergy is making toward the complete possession of the confidence and support of the people. But, alas! what has a poor, persecuted Church to offer any of the clergy of England to leave their fortunate and happy country.

Charles F. Mercer, Esq., carries a letter of introduction from the Rev. Mr. Waugh, but I cannot refrain from mentioning those traits of his character which have been the foundation of the closest friendship between us. Intelligent and amiable, ardent in his feelings, and persevering and noble in all his aims, he obtains general esteem and respect wherever he is known; and, what will enhance his character in your estimation, he has, in this age of degeneracy, openly professed his belief in the religion of JESUS, and among the young men of his country afforded almost a solitary example of a consistent and uniform submission to the faith, the ordinances, and precepts of the Gospel.

Be pleased to excuse the long encroachment which I have made on your time. Accept my most ardent wishes that your declining years may be cheered by all the exalted rewards of distinguished science and eminent piety. Permit me to subscribe myself,

Most respectfully,

Your obedient servant,

JOHN H. HOBART.'

The picture given by Mr. Mercer, in his answer, of the retirement of this learned and amiable man is so pleasing, and his remembrance of his American home so touching, as to deserve extracting. After enumerating the members of his family, the writer goes on to add:—

FROM C. F. MERCER.

*'Leicester Place, London, July 29th, 1803.*

I believed, for a moment, that I saw the old patriarchal simplicity revived; and I felt deeply interested in the journey which the venerable head of this amiable family was performing. His gardens, his grounds, his house, his library, and the affection with which he seemed to be regarded by all around him, gave me a very pleasing view of his character. They told me that he used to say, that his three temporal blessings were, his family first, his books next, and his garden. He preserves an affectionate remembrance of our country. His daughter pointed out to me many American plants and trees which he had nurtured with great care. I was particularly pleased with his library, which is

the largest I ever saw in a private house ; it must contain five thousand volumes.

The most interesting object in it was a pile of quarto manuscripts, two feet high, which comprised, I was told, the first part of his Archæological Dictionary. The unfinished remainder, I understood, would occupy as many more, and require his unremitting attention for several years. All the books, amounting to six or seven hundred volumes, which he had consulted in the course of his labours, were neatly arranged in the middle of his library, on a separate stand of shelves.

From the windows of his library the Doctor has a prospect of some of his American trees, and of a beautiful green, surrounding a sheet of clear water ; this is itself encompassed by a walk consisting of a double row of evergreens and tall trees, which, obstructing the view of every outward object, must peculiarly dispose the mind to abstract study.

I bade adieu to this charming retreat, and this worthy family, which reminded me sorrowfully of my distant home and friends, on the evening of the second day after I entered Epsom.'

The name of Boucher is familiar to American ears as connected with their own history ; he was one of the most zealous preachers for the King, in the colonies of Virginia and Maryland, at the commencement of the revolutionary struggle, but he was also a good man and a sincere Christian. Being too bold to be awed into silence, and too influential to be allowed to speak, he was forcibly expelled, and driven to take refuge in England in 1776 ; and was there presented to the vicarage of Epsom, without solicitation, by one whose patronage may be taken as a warrant both for learning and piety, the Rev. John Parkhurst, author of the *Lexicons, &c.* The labours in which Mr. Mercer found Mr. Boucher engaged related to a 'Glossary of Provincial and Archæological Words,' soon afterward published, a labour for which he was peculiarly fitted, as being himself a native of the northern part of England where they most abound, being the remnants of the Danish and Pictish invasions of that part of the island.

A more interesting work, however, which he had at this time recently put forth, was a volume of 'Sermons as delivered by him to his Parishioners in America,' and dedicated to General Washington, whom he describes as 'once his neighbour and his friend.' The concluding page of his preface may here claim admittance as a pleasing exhibition of his own character, and a forcible appeal to the consciences of others, both those who preach and those who hear.

'If haply this volume should find its way into those distant regions where the greatest part of it was first produced, and there should be still living any of those old friends with whom, in old times, *I formerly took sweet counsel together*, I entreat them to remember me as one who loved them and their country, if not wisely, yet well. If it should be so fortunate as to fall into the hands of any of the inhabitants of the different parishes which I held in Virginia and Maryland, (many of whom once were my willing hearers, and, at the risk of more than blame, listened with a respectful attention to several of these very sermons,) I entreat their acceptance of them in their present form. I entreat them to consider this book as the legacy of one who still bears it in mind, with pleasure and with pride, that he was once their faithful and favourite pastor. In this world we are severed to meet no more: but we may meet again, when, ere long, both they and I shall be called on to give account, (at a tribunal where passion and prejudice can have no place,) they, how they received instruction—and I, what instruction I communicated, and in what manner. God grant that neither they may have been *unprofitable hearers*—nor I, *after having preached to others, myself be a cast-away*.'

In one trait of character he singularly resembled his youthful correspondent, the subject of the present biography; he was peculiarly the friend of youth, and whenever he discovered in a young man a desire to do well, he omitted no pains, spared no attention, and avoided no

labour to encourage him, and enable him to run the career of virtue on the sound principles of religion. That he had the happy art also of winning their confidence, may be judged from the fact that the tablet raised to his memory, in the village church of Epsom, was a tribute of gratitude on their part, in acknowledgment of what they owed to his counsels and kindness. The political tone of it shows on which side of the Atlantic it was penned; it thus concludes :

His loyalty to his King remained unshaken, even  
When the madness of the people raged furiously against him ;  
And, for conscience' sake,  
He resigned ease and affluence in America, to endure hardships  
and poverty in his native land ;  
But the LORD gave him twice as much as he had before,  
And blessed his latter end more than his beginning.

TO C. F. MERCER.

*' New-York, July 9th, 1803.*

I can enter perfectly into the state of your feelings with respect to the English. You never were very partial to them, and the selfish pursuits and pleasures of a dissipated commercial metropolis are not well calculated to increase your respect for them.

In London you certainly see the English character at the worst. Among the genteel country families, I am told, it wears a very different and far more amiable aspect. The English are certainly not quick in their feelings—it is not easy to obtain a place in their hearts—they even view strangers with jealousy till they find them worthy of their esteem ; but I have always supposed, that when a person once obtained a familiar footing with them, they would go great lengths to please him ; and they certainly possess, above every other nation in the world, the means of doing so. It is one thing to possess those qualities that in an instant seize upon your affections ; it is another, to possess those that preserve and increase permanent regard. The pride of the English may be inordinate and repulsive, but it is a pride that disdains affectation, that scorns to use the easy coin of professions ; that refuses to take to the bosom every person whom they see, at the very instant that he makes his appearance among them. Scrutinizing

and suspicious, they weigh character, and then extend regard in proportion to merit. I am persuaded that, were you thrown out of those selfish and cunning circles in which business now leads you to move, and to remain some time out of the metropolis, your amiable heart would find those on whom it would repose.

Did I wish to flirt away a few weeks, to awaken and gratify my volatile feelings, I would visit France. Did I wish to obtain permanent enjoyment, to expand my mind where the most noble principles, the most useful pursuits, and the most solid virtues have flourished for centuries, I would take up my abode in England.'

The following letters are to another college friend, his 'dear Tom,' one still nearer to his affections, and destined to be to him, in after-life, the source at once of the greatest comfort and the deepest living sorrow. They are of successive years, but are given in connection that the reader may better judge of the warmth and value of such a friend.

TO THOMAS Y. HOW, ESQ.

*'New-York, July 9, 1803.*

How can my dear Tom suppose that I am not interested with his letters. I cannot express to you the high pleasure I feel at the increasing power which religion appears to obtain over your mind, and at the satisfaction you receive from your theological studies. This satisfaction will increase the further you advance in them; and should you be led to devote yourself to the noblest office, the dispenser of salvation from God to a guilty world, with the most exalted emotions I would press you to my bosom as a brother by the most sacred and endearing ties.

The study of theology possesses an advantage which no other study possesses, of at once strengthening and expanding the mind, and elevating the heart by the most exalted dispositions and hopes. At any time a person of your talents could be of inestimable service in this profession. But in the present degenerate age—in the present loose state of principles and morals in our own country—in the present state of the Episcopal Church—I should consider

your entering on the ministry as a presage of incalculable good. My apprehensions are, that with the removal of those afflictions, which, from their fruits hitherto you should consider as your greatest blessings, your present pious desires and views will be chilled by the corrupting influence of worldly manners. I trust, however, you deeply feel that religion in its vital power and hopes is truly the one thing needful, and next to my own prayers to God for you, I must entreat you to cherish with sacred solicitude your pious impressions, and to hold that habitual intercourse with God that will prove your only safeguard.

In any thing and in every thing that does not expose my ministerial character to suspicion or censure, my dear Tom may always command me. My duty there, however, is paramount to all others.

I have received letters from Mercer. He had returned to London enamoured with Paris, at least with many of the people there. He does not appear to love the English.

Mrs. Hobart is well, and sends her affectionate remembrance.

Your ever affectionate,

J. H. HOBART.'

TO THOMAS Y. HOW, ESQ.

*'New-York, May 1, 1805.*

My dear How,

I have been for some time wishing to write, but have been at a loss where to direct to you, until Wisner informed me that you were at present in Albany. Would to God, my beloved friend, that I could pour the healing balm of comfort into your heart.

Mysterious, my dear Tom, are the ways of Heaven; and yet how often do we trace in them the designs of goodness and mercy. Affliction has been to you, indeed, a useful school. It has prostrated that inordinate worldly ambition that would have led you on to fame and honour, but, perhaps, not to virtue and happiness. It has directed your ambition to its only legitimate and exalted object, the salvation of your soul and the attainment of the favour of Him who is finally to be our everlasting judge. May he bless you, my friend, with the soothing influences of his mercy; may he keep alive in your soul the flame of piety that his blessed

Spirit has kindled, and lead you to repose on him in the fulness of peace and felicity.

I ardently wish to see you; to hear from you in person the state of your mind, your views, &c. Theological truth, supreme and everlasting in importance and duration, still, I trust, engages a principal share of your attention. When you left me you had already explored its evidences and nature, and had seated it, I believe, in your heart, as your guide, your safeguard, and consolation. How admirably calculated is my dear friend to disseminate this truth among mankind; to arouse them by its fearful denunciations, and to soothe them by its melting persuasives. Struggle, my beloved friend, against that propensity to melancholy which, like a worm, is fatally gnawing away the vitals of your peace. Providence, I trust, designs you, in this degenerate day, for some great and glorious purpose. Thwart not his designs.

Do let me hear from you immediately. Let me know when I shall see you. My wife and three children are well. She joins in love and in sincere prayers for your happiness, with

Your ever faithful and affectionate friend,

JOHN H. HOBART.'

TO THOMAS Y. HOW, ESQ.

*' New-York, October 18th, 1806.*

My Dear How,

Soon after you left us, my family moved to Elizabeth Town, and I have been so engaged in passing and repassing, and in my customary duties, that it seemed as if I could not seize time to write to my friends, but I have thought of you daily, my dear Tom, with the tenderest affection. Your remonstrances at my silence I value, as it convinces me that you prize my friendship. Not more highly can you prize mine than I do yours. My heart certainly was made to repose itself on a kindred spirit. Buffeted and depressed by the cares, the selfishness, and the rude attacks of an unfeeling world, it flees to friendship as its refuge and solace; and the long-tried affection of my dear Tom, it prizes as among its highest treasures. Why should distance so far separate us? Why, when it could be in your power to come forward with reputation and usefulness on the most conspicuous scenes of life, should you hide yourself from your friend in the gloom of a wil-

derness? The ministry is your choice; you are pledged to it by the most serious vows; you are calculated for pre-eminent usefulness in it. Why should you hesitate? why should you delay? Why should you risk in the uncertainties of business a property which, with even a moderate salary, would be more than sufficient for your wants. Think seriously, my dear Tom, on this most important subject. Never could you come forward with more advantage in the ministry than at the present time: vacancies are occurring here which must be filled. If you and Beasley were here how delightful would be the intercourse of our friendship; how powerful our united labours. Why should you hesitate from the hope of amassing property, when the sickness from which you have just recovered must have forcibly reminded you that those things only are of supreme value which relate to the eternal world. Independently of these considerations, I am more and more strongly impressed with the conviction that your present situation may expose you to unpleasant censures, and may prove hazardous to your property. Your best friends, on this subject, feel no small solicitude.

I should have been alarmed with the information of your illness, if your letter had not at the same time cheered me with the prospect of your speedy recovery. My heart, reposing in your friendship, does not dare even to contemplate any event that may blast it. I look forward with eager hope to the period when the Church, which you have already so ably defended, shall enjoy your professional labours. How delightful the prospect of your being united with me in the service of the best of masters; in the noblest of all objects—the advancement of the eternal interest of mankind.

Let me hear from you, my dear How; your letters at once cheer and invigorate me. I shall be punctual in answering them. Mrs. Hobart joins in affectionate remembrance of your wife,

With your faithful friend,

JOHN H. HOBART.'

TO THOMAS Y. HOW, ESQ.

*'New-York, December 16th, 1807.*

My dear How,

Next to the pleasure of hearing from you, is the satisfaction I feel at knowing that you are employed in defending, in this day

of "error and rebuke," the cause of our excellent Church. Still more exalted is the joy which swells my bosom at the prospect of your being soon called to proclaim the doctrines of that Church, not from the *porch* but from the *sanctuary* itself. Yes; I can scarcely express the gratitude which I feel to a gracious God who has disposed your heart to enter on his sacred service, and for so ordering events that I have a prospect of being united to the companion and friend of my earliest years in the duties of one *sanctuary* and one *altar*. Oh! let our ardent prayers ascend to him to prosper and to consummate these exalted prospects.

The public expectation, my dear Tom, beats high in respect to you; I hear from every mouth the enquiry, When will Mr. How take orders? The Vestry, in particular, are much interested on the subject. Mr. Harrison appears highly pleased with the prospect of having you here. We have no idea here that there will be war; nor is there the most distant hint of any change in the arrangement of Church matters, in consequence of the rumours on the subject. The church will be completed in the course of two or three months, so that it is advisable you should be here some time in January or February. It would be best, on many accounts, that you should be here some time before your ordination; your studies and thoughts, in the mean time, will be directed to the study of theology in general, and to the preparing of sermons. Of your knowledge on this subject you need be in no doubt; still it would be best for you to revise Paley's Evidences, Stackhouse's Body of Divinity, and any other books that may refresh your memory. In the time that you spend here you can brush up enough Latin and Greek to pass. In fact, we have all of us such ideas of the prowess of Mr. How, that we shall be afraid to press him too closely.

Oh! my long and much loved friend, how happy and how useful shall we be when together. Let us pray for one another—let us pray that God will make us a blessing to his Church, and preserve us evermore by his Holy Spirit.

Mrs. Hobart joins in love to Mrs. How, with your ever affectionate

J. H. HOBART.'

The reputation given by these publications, soon brought upon Mr. Hobart new work for his pen, in the

wide-spread correspondence that proffered itself from friends of the Church through every part of the country. To answer all that he received, judging from the voluminous mass of letters that after so many years still remains, must of itself have been no small labour, not to say task. As a specimen we select, if that term may be applied to a random choice, a few letters, from a humble country clergyman, whose quaintness, learning, and good-heartedness, cast a sunbeam upon poverty itself, and lead us to pity more than condemn the doctrinal errors in which he seems finally to have rested. The following he writes after a visit he paid to New-York, in which Mr. Hobart's house was his home.

FROM REV. C. W.

'Derby, June 15th, 1805.

Rev. and dear Sir,

As you dare preach and publish the distinguishing doctrines and practices of the apostolic Church, please to favour the world with something upon the nature of baptism. A mistake on this point has filled the world with confusion. Is not Christian baptism the administration of *water* by a *minister of CHRIST* in the name of the *Sacred Three*? Are not these *three* things essential to Christian baptism? Again, Is baptism and the priestly character *indelible*, as maintained by some?

I gladly hear of your zeal and the prosperity of your Church.

Local circumstances, and turnpike contentions, have completely divided my parish, and necessitate me, by reason of their inability, to seek another parish. I think of Newark. What shall a poor clergyman do with four or five children? *Did not Paul make tents?*

My respects and friendship to Mrs. Hobart and her blessed sister.

Your friend and brother in the kingdom  
and patience of JESUS CHRIST,

C. W.

P. S. This by the hand of Mrs. W. in her way to Newark.'

From the early opinions of his parish of Derby, we may conclude a Churchman was not quite at home in it. About sixty years before (viz. in 1744) they had passed a town law, 'putting out of commission all justices of the peace who should conform to the Church of England<sup>a</sup>.

FROM REV. C. W.

'Derby, May 6th, 1806.

Rev. and dear Sir,

You see I remain in Derby; there has not yet any opening presented itself to my advantage, consistent with a sacred regard to my ordination vows. Necessity may finally compel me to relinquish my profession—necessity, which made David eat the shew-bread and was guiltless, though Saul was condemned for offering sacrifice, notwithstanding necessitous circumstances put in their anxious and complaisant plea.

My life has been but a chapter of blunders and disappointments—if I am not disappointed at the close of life's journey I shall be happy. As to my worldly prospects, I see no relief at present. My family consists of five children and a wife, *εν γαστρί ἐχουσα*, for the support of whom, for the last year and a half, I have received less than 300 dollars. Sir, I have expressed my circumstances more freely to you because you have shown that you are possessed of *bowels of compassion*, which are not the inheritance of every brother clergyman.

I close this, happy in your friendship, and trusting in that good Providence by which men live.

Yours most cordially,

C. W.

P. S. If Lawrence on *Invalid Baptism* is not to be reprinted, I wish you to obtain a set for me,'

FROM REV. C. W.

'Derby, July 15th, 1806.

Dear Sir,

No man can respect the talents of Mr. Hobart more than I do—no man can love him more ardently but, in company with

<sup>a</sup> Transactions of Society for Propagating the Gospel.

Bishop Horsley, has he not given too much support to the Bangorian doctrine of *sincerity*?

Bishop W.'s doctrine of necessity I would send as a missionary to some desolate island, full of distrustful fears and suppositions, far out of the precincts of the Divine promise. I venerate Bishop W. as a priest of the most high God, but I reflect upon his doctrine of necessity with a high degree of dissent. Necessity justified David in eating the shew-bread, but *necessity never made a priest*.

Again, Is there not an *incongruity* in clothing a man with authority to minister in holy things of the altar who is not a partaker of the altar—that is, who is not a member of the Church. Were there any uncircumcised priest in the Jewish Church, even in the wilderness? But if the laity cannot be cured of this awful malady, I most fervently pray that no man be recommended for holy orders who has not been episcopally baptized. Let the clergy, at least, be *members of the Church*—*fieri non debet, factum valet*, NEGATUR. It was *not lawful* for Ammi Rogers to forge a certificate, yet, *when done*, it was *valid*. It was *wrong* for Herod to kill John the Baptist, but, when done, it was a *good thing, badly done*.

My situation is as I last wrote, excepting that I have an infant son whose name is CHANDLER; I thought to have added *Hobart*, but as I am not probably out of the chapter, by two or three verses, I omitted it for future consideration.

Your ever much obliged,

C. W.

P. S. In reply to your logical reasoning about the injustice of my paying postage, I only say, at that time I had a shilling in my pocket, and I thought I would follow a good example, and do as I would be done by; I defy even a D. D. to prove this *unjust* by any *just* syllogism. But if you will promise to say no more about *trouble* and *thanks*, I will promise, for the future, to save my shilling.'

FROM REV. C. W.

‘ *Derby, December 9th, 1805.*

Dear Sir,

When you write, please to inform me of Mrs. Hobart's health, and whether Mrs. Dayton is yet living. You will please to indulge a sympathetic anxiety in those concerns in which you appeared so feelingly alive when I was at your house. Will you forgive a meddling brother for just saying, that if you *will* open every avenue of your soul to every touch of family affliction, you will die a martyr to your sensibility, and sacrifice upon the altar of domestic concern those talents which ought to be ever burning in the temple of God. Stoical apathy—modern insensibility, is no part of my creed; cool philosophism, milk-and-water Christianity, is no part of my religion. But, Sir, do you know that you neither ate nor drank during the twenty-four hours that I was in your house?

My affairs remain as before; what method I can adopt to support my family is at present to me unknown. As to the Church, it is matter of no consequence where I am; it is very little I can do for it or against it. The present aspect of things is awfully alarming. My only support is the never failing promise of him who is ‘faithful and true.’ To *faith* in his promise, I hope to me may also be granted the *patience* of the saints. I believe that the spirit and sufferings of God's people in every age are remarkably delineated in that part of God's blessed book called the Psalms. God grant, my dear brother, that you may hold fast the testimony of JESUS.

Your friend and servant,

C. W.’

The author is tempted to add one more letter, as throwing new light on Mr. Hobart's kindness of heart and habits of life. Necessity, it seems, had forced this poor scholar to part with his books; his friend became the purchaser, a cover, it would seem, to his benevolence.

FROM REV. C. W.

‘Derby, January 20th, 1807.

Rev. and dear Sir,

Yours of December 26th and January 10th came safe to hand, the first enclosing fifty, the second forty dollars. When I was in New-York you paid me fifty, making 140 dollars; this makes the *gratuitous* balance in my favour too great. Permit me to rectify it *thus*—all my books in your possession shall become your property, on the condition that you send me, when I request, a copy of all your publications; then my thanks shall close all this business.

‘The burden,’ you say, ‘of the new year;’ God grant it may not continue with you to the end of the year. How is it possible, short of the life of a patriarch, to read, write, &c. &c. &c., when your time is at every one’s disposal. Would it not be more comfortable for you, Sir, to receive company only on one day of every week, or else let your congregation be satisfied with a new year’s visit. *As much* time as a clergyman is robbed of by the self-gratifying unmeaning visits of his parishioners, *so much* real loss does the Church suffer. I know it is difficult to change customs and break habits, they are the leopard’s spot, and the Ethiopian’s skin. This you may call preaching, if you please. It is *well meant*, if not *well expressed*, and I know that *sincerity* goes a great way with Dr. Hobart.

Dear Sir, confident that the purest motives govern all your intercourse with every man, I shall ever consider it as a valuable ingredient in that portion of happiness allotted to me by Providence, that I am placed in the circle of your acquaintance.

Your most sincere

C. W.’

If the reader will bear in mind the initials of this humble but pure-minded man, a few further letters, some years hence, will give the melancholy conclusion of his story.

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Among the other early marks of public confidence proposed in Mr. Hobart’s talents and judgment, is to be mentioned his election into the Board of Trustees of

Columbia College ; this took place in 1801, within a year after his establishment in the city.

The internal condition of this Board, in being nearly equally balanced between Episcopal and opposing members, made it, from the first, a scene of much animated contest, the interest of which was greatly increased by the talents and standing of the gentlemen who composed it, they being among the ablest and most influential men, not only of the city, but of the State and Union. Among them, at the time of Mr. Hobart's entrance into it, were Alexander Hamilton, Brockholst Livingston, Richard Harrison, Morgan Lewis, Dr. Bard, and Dr. Mason ; and to these were successively added, as vacancies occurred, Rufus King, Gouverneur Morris, Egbert Benson, Colonel Fish, De Witt Clinton, Oliver Wolcott, and Robert Troup : the author confining himself to names now past.

The claims of Episcopalians to influence in the Board arose from the endowment of the college being from them, while those of their opponents were founded on the common interest, and therefore the common rights of all denominations, in a college chartered for the benefit of the city.

At the head of the opposition to the Church, which was strong, both in numbers and weight of talent, stood the Rev. Dr. Mason, of the Associate Reformed Church of Scotland, a man well calculated to wield influence in either a popular or an intellectual assembly. Powerful with his pen, he was still more powerful in speech, for a commanding figure and a stentorian voice, such as he possessed, are never without their influence in debate ; while, at the same time, his truly great powers, both of argument and sarcasm, seemed to justify in him that disdainful self-confidence of tone and manner with which he was apt to put to silence opponents of whom he stood not in awe, and among the Episcopalians, at that time in the Board, whatever may have been their ability, there certainly was no one individual who felt willing, or perhaps,

called upon, to meet him in debate; so that he may be said to have ruled alone.

Under these circumstances, the introduction among the Trustees of a young Episcopal clergyman, a youth in years, and a stripling in personal appearance, without name, connections, or experience, was very far from being thought, even by those who introduced him, to furnish Churchmen with a fit match for a leader so redoubted as Dr. Mason, or to arouse in that leader any fear of losing the ascendancy he had so long enjoyed. Such, too, was the popular opinion without; but wiser men from the first saw deeper, as may appear from the following anecdote, which is related from personal recollection.

On a subsequent vacancy occurring in the Board, the name of Thomas Y. How was brought forward by Churchmen out of doors, and his election urged upon the Episcopal members as a necessary counterbalance to the powers of Dr. Mason. Among others solicited for their vote on this occasion was the late Judge Livingston, who, although not of the Church, was yet in general feeling with it; his reply was in these words—‘Sir, the Church needs no abler representative than the young man she has already given us. Mr. Hobart if not now, will soon be, believe me, more than a match for Dr. Mason. Sir, he has all the talents of a leader; he is the most parliamentary speaker I ever met with; he is equally prompt, logical, and practical. I never yet saw that man thrown off his centre.’ On some reply being made to this, his answer was still more emphatic—‘Sir, you underrate that young man’s talents, nature has fitted him for a leader: had he studied law he would have been upon the bench; in the army a major-general at the least; and, in the state, nothing under prime minister.’ These words, taken at the time from the lips of the individual to whom they were addressed, were then regarded as an exaggerated eulogium, but deserve now to be recorded as evidence, not only of Mr. Hobart’s talents, but also of nice tact in the judgment of character, a faculty in which Judge Living-

ston was surpassed by few. Nor was this judgment (if, without arrogance, the author may add his own) far wrong, for it requires but little observation of life to recognize the same elements of power in ruling talent, however diversely directed. *Sagacity* of foresight, *rapidity* of movement, *concentration* of effort, and *perseverance* of purpose, these are in the moral world what the four elements used to be esteemed in the material,

‘That in QUATERNION run  
Perpetual circle, multiform ; and mix  
And nourish all things.’

Or to use the language of an older philosophy, (if without impiety it may be applied to man,) these constitute, when united, those first sources of motion, (το κινουν ακινηστων, ‘the first mover, himself unmoved,’) that each, in his own little sphere, sets in motion the world around him. But, whatever may be thought of the philosophy, it is unquestionably the fact, that by the combination of these qualities is made alike the general and the statesman—the RULER under every form ; whether by sea or land, these make the successful commander, though in each we find them united in different degress, with some one element preponderating. Thus, the secret of Nelson’s victories lay, peculiarly, in concentration of effort ; of Napoleon’s, in rapidity of movement ; of Wellington’s, in sagacity of foresight ; and of Washington’s, in perseverance of purpose.

Now in all these four elements of power Mr. Hobart was remarkable. His sagacity and promptitude were subjects of habitual observation : concentration and perseverance were traits in him equally notable. What he purposed he seldom failed to effect. Baffled he might sometimes be in his means, but rarely in his end ; for he had in perfection ‘ingenium versatile,’ a mind fertile in expedients. Failing in one, another was ready on the instant to supply its place ; and the more frequent his defeat, the more energetic and resolute became his course.

To a mind destitute of principle, this were an element of mischief, but with him, of good; a good sometimes, it is true, so distant as to be unseen, or mistaken by those of narrower vision, but, upon a wider survey, always GOOD; for all his minor aims terminated in that great one, for which he offered his daily prayer unto GOD, THY KINGDOM COME.

The opinion of Rufus King, who, as has been well said, 'was an admirable judge of the wisdom and eloquence in others, of which he himself furnished so illustrious an example,' was to the same point. 'In after years,' says his son, (Charles King, Esq.,) 'adverting to the influence which the Bishop exercised in various deliberative bodies when they met, he used to speak with high admiration of his powers and promptness as a debater. He often used to say, that if the Bishop had been a politician instead of a clergyman, he could not have failed of obtaining and preserving a great ascendancy in public assemblies, by those qualities of his mind which enabled him to perceive with intuition the weak points of an adversary's argument, and urge with convincing earnestness the strong points of his own. When to this was added that sincerity of purpose which was so obvious in all that he said, it may readily be believed that it was difficult to withstand him<sup>b</sup>.'

It was in the Board of Trustees that Mr. Hobart's talents for debate, nurtured, as already stated, in the youthful arena, were first called forth into real action. At this period Bishop Moore was President of the college, and so continued until his attack of paralysis, in 1811. The subjects of debate that came up during this period were generally of minor interest, relating chiefly to points of discipline, or the supply of casual vacancies. The latter topic, however, always involved a question of principle, which brought into direct collision the leaders of the opposing parties, and made the election a point frequently of sharp contest.

<sup>b</sup> Berrian, p. 383, note.

On these occasions, Mr. Hobart early and decidedly took his stand, and although occasionally baffled by some overwhelming effort of his adversary, yet eventually succeeded in making it good. His principle was this—It is highly expedient that, in such a body as the Board of Trustees, all internal questions of contest should be carefully cut off, in order that they may be free to attend to their rightful duties, as the literary guardians of a seminary of education. Now that end can be attained only by giving to some one denomination or other, within the Board, such an undoubted numerical majority as may preclude all such party contests. To which denomination, then, is that control to be given? to which does it of right belong, but to the one from whom the endowment of the college comes, and comes upon conditions, and who have, therefore, a moral right to a preponderance in the body by whom that endowment is administered, and upon whom those conditions are obligatory. Whether it be regarded, therefore, as a question of expediency, or of right, the case, he argued, was clear—Episcopalians should hold the decided majority.

Whatever might then be thought of this reasoning, experience certainly proved its soundness. For, until it was adopted, the Board went on disputing instead of acting, until in the contest for power, the very object for which they fought was forgotten and almost lost. The college sank in reputation as well as in numbers, until, at length, its very warmest friends almost despaired of its resuscitation. Some laid the blame on the faculty, some on the trustees, some on want of patronage, others again, on its internal discipline, in having but a nominal and official president. All parties, however, agreed that something must be done, or the college would be for ever ruined. This, however, is in anticipation, since the contest which arose out of this condition of things did not take place until the year 1811.

But, in the mean time, subjects of minor controversy were not wanting, and in these skirmishes, preparatory

as it were to a general engagement, the Episcopal interest rallied generally around their youthful leader; while its opponents were marshalled under the guidance of one who seemed as a Goliath to him, 'a man of war from his youth.' Thus were first brought into contact and collision two of the most powerful minds which the ranks of the ministry have, in our day and country, produced. Men the very antipodes of each other in most points of character, and agreeing, perhaps, in nothing beyond the possession of great, or rather, pre-eminent talents, and the devotion of them to the worthiest of all causes.

## CHAPTER VI.

Object of Mr. Hobart in his Publications—Attacked by Rev. Dr. Linn—‘Miscellanies’—Answered by Mr. Hobart and others—‘Collection of Essays,’ &c.—Reviewed in the ‘Christian Magazine’—‘Apology for Apostolic Order and its Advocates’—Justification of Manner—Character of Dr. Mason—Examination of the Argument—Result of it upon the Church—Letters.

THAT offences must needs come is one of the ‘trials’ of the Christian, but the ‘wo’ is upon him ‘by whom they come.’ This leads to the enquiry, In what spirit and with what motive did Mr. Hobart publish those opinions which all admit it was his duty to maintain?

On this point his exculpation is complete. He addressed himself to the members of his own communion; he wrote as a teacher to his own people, instructing them—which, as already seen, they stood greatly in need of—in the doctrines and discipline of their own Church; and in thus doing was answerable certainly to none without.

Nor were the positions laid down by him either novel or strange, that other Christian denominations should feel as if they had a right to take offence at their promulgation: they were doctrines as old as the earliest age of Christianity, and deduced from what all acknowledged, the union of the Gospel of CHRIST with the Church of CHRIST. That he taught these doctrines plainly was because he believed them truly: that he urged them warmly was because his heart was in the argument; that he devoted himself to the task was because he felt it his duty to instruct those whom God had committed to his care<sup>a</sup>:

<sup>a</sup> Among the questions asked and answered at ordination to the priesthood, and consequently acquiring the solemnity of an oath or vow, was the following: ‘Will you be ready, with all faithful diligence,

but the real offence was, that he taught them eloquently and efficiently, and thus aroused the jealousy of those against whose interests they seemed to militate.

While thus engaged, he was publicly denounced by name for maintaining such opinions, and challenged to defend them: that under such defiance he hesitated not to enter the lists, surely needs no apology; on the contrary, it was due both to himself and the Church: that he quitted not the field while an opponent remained, was equally a matter of common right, in him also of peculiar character, for he was by nature ardent, fearless, and persevering, ready in a good cause to go 'even to the death.' The particulars of this controversy were shortly these:

In the summer of 1805, shortly after the publication of his 'Companion for the Festivals and Fasts,' there appeared in the 'Albany Sentinel,' a paper of wide circulation published at the seat of government in the Diocese, an attack upon the principles laid down by him in that work, and that not casually done, but systematically maintained and carried on, though under the harmless title of 'Miscellanies,' for several successive months, the production, it was understood, of the Rev. Dr. Linn, one of the ablest ministers of the Presbyterian communion in our country.

Under these circumstances what was Mr. Hobart's course of duty? Had it been like his a work didactic in its character, and addressed to the members of a particular society, Mr. Hobart would doubtless have accorded to others the privilege he exercised himself, of instructing those whom they were called to instruct, and passed it by without notice. But such was not its character: it was controversial alike in form and spirit, while the medium chosen addressed the argument to the reading public at large, showing conclusively that the object of the writer

to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's Word?' To which he had publicly answered, 'I will; the Lord being my helper.'—(Ordering of Priests.)

was not an official but a popular one; a willingness, in short, to awaken again those political as well as religious prejudices by which the Episcopal Church had been at one period—and that not far removed—trampled, as it were, in the very dust.

But one course, therefore, remained to Mr. Hobart, and that was to plead the cause before that tribunal of public opinion, before which not himself but his adversary had brought it. He addressed himself, therefore, to the columns of the same paper, claiming a right to be heard. The defence was managed by himself, aided by two college friends, whose names are already familiar to the reader, Rev. Frederick Beasley, and Thomas Y. How. His own papers are distinguished throughout by the signatures ‘Detector’ and ‘Vindex.’

Upon the termination of the contest, which he considered to be a triumph for the Church, in order to foreclose future controversy, he proceeded to put forth, in a permanent form, both the attack and the defence at large. Both were included in a volume, published under his own name, in February, 1806, bearing the title of ‘A Collection of Essays on the Subject of Episcopacy,’ in which, as stated in the Preface, ‘the arguments *for* and *against* Episcopacy are presented to the reader.’

But he had yet to meet a more powerful antagonist. About this time, and dictated probably by the above discussion, notice was given, throughout the country, of a forthcoming religious periodical in the city of New-York, supported by the Presbyterian communion, to be entitled ‘The Christian’s Magazine,’ and under the direction of the Rev. Dr. Mason, whose name and reputation are already before the reader. The learning and talents of this gentleman, who was to be both its proprietor and editor, gave to the work a high reputation, even before its appearance. The publication of the first number was, therefore, looked forward to with anxious expectation by both friends and foes, it being understood that it would contain from the pen of the editor a complete settlement of the

whole question of Episcopacy, in the form of a review of Mr. Hobart's work, and a 'quietus,' as was said, to the 'aspiring ambition of that young Churchman.'

In accordance with this language, the expected review came forth, and had there been any doubt of its author, the talent it evinced, as well as its keen and contemptuous satire would have sufficiently indicated the source. It was not only a condemnatory review, but a bitter attack, holding up to public odium both Mr. Hobart and his opinions. 'They are positions,' says Dr. Mason, in language of which we may be allowed to doubt the classical taste as well as the Christian charity, 'of such deep-toned horror, as may well make one's hair stand up like quills upon the fretful porcupine, and freeze the warm blood at the fountain<sup>b</sup>.

This attack brought Mr. Hobart necessarily and at once into collision with the greatest of his opponents, one whose long-established fame might well have daunted so young a disputant. Nor was that reputation an ordinary one. Dr. Mason was at this time 'towering in his strength,' and joining, as he did, a Warburtonian coarseness of manner to unquestioned learning and overbearing talent, was certainly a champion whom it required some courage to meet. But in the cause for which he fought, Mr. Hobart was not to be overawed; he had put his hand to the plough and would not turn back: and although it reminded lookers-on of the valour of the youthfoul David, and as savouring more of heroism than of prudence, he yet hesitated not to advance; and in the spring of 1807 published his 'Apology for Apostolic Order and its Advocates,' in a series of letters addressed to Rev. John M. Mason, D.D.'

It was in the close of this work that he recorded those memorable words, which have since been so widely adopted, and so ably defended,—'My banner is EVANGELICAL TRUTH AND APOSTOLIC ORDER.' But the whole

passage deserves extracting. 'My banner is EVANGELICAL TRUTH AND APOSTOLIC ORDER. Firm and undaunted, I must summon to my sacred cause whatever powers nature (alas! too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardour, whatever zeal, nature has kindled in my bosom. But it were vain to rest here. I must arm myself by imploring the grace of HIM whose glory it is to make often the humblest instrument the victorious champion of truth.'

The high-toned energy of this work is said to have drawn forth even from his great opponent himself this noble tribute of respect, 'Were I compelled to intrust the safety of my country to any one man, that man should be JOHN HENRY HOBART.'

The republication of this work abroad, and the praises bestowed upon it at home, may be warrant for the ability manifested in the argument; but as discourtesy in the manner of conducting it was by his opponents made a serious charge, it may be well, for a moment, to consider its truth or its apology. In disproof of it, we may quote the opinion of an English critic in his review of the work<sup>c</sup>. 'Whoever,' says he, 'Mr. Hobart is, he writes like a gentleman, a scholar, and a Christian.' Or should any reader still think that he finds some truth in this indictment, then in apology let it be said, (for *justification* such charge admits not) that he was writing to one who prided himself upon *overawing* his adversary; one who rejoiced more, it would seem, in vanquishing an opponent by the power of bitter sarcasm, than by calm, conclusive reasoning; and to this general charge his present attack certainly afforded no exception. Such, at least, did Dr. Mason appear to one, who, although he knew him late, had yet some opportunities of knowing him well; and who would not now willingly depreciate talents he once admired, and always admitted.

In explanation of this dubious praise, the author would

<sup>c</sup> Rev. C. Crane.

go on to observe, that it will be allowed, he thinks, by all who knew Dr. Mason, that his powers, however great, were roused into action more by impulse than by calm resolve; and that his mind had in it too much of that intellectual pride which scorns labour, and overprizes victory, to meet with unqualified admiration. It was a mind doubtless better fitted by nature (whatever it may have been by grace) for a political leader than an evangelical teacher, for a worldly rather than a self-denying profession; a fact which he himself seems not unfrequently to have recognised, and in bitter moments of disappointment to have sometimes openly expressed.

But however estimated, either in his powers or failings, though the grave has long since closed over him, time is not likely soon to obliterate the remembrance, at least within the pale of that communion to which he belonged, for he left behind him in it neither equal nor second. But unfortunately for it, from the nature of its ecclesiastical polity he failed to imprint upon it any permanent and abiding character. In this as well as in the argument which grew out of it, Bishop Hobart has had, we think, the advantage. The polity of the Church bears still his impress, 'being dead he yet speaketh.'

But to return to the subject-matter of the dispute.

As the language of Dr. Mason has been quoted, terming the opinions held by Mr. Hobart 'doctrines of deep-toned horror,' it is due to the memory of both to explain what those doctrines were which could provoke such a charge from one, who, although an adversary, was yet a scholar and a Christian. The explanation will, we think, show not only that such opprobrium was altogether unmerited, but that, further, from none could it come with such ill grace as from him who applied it.

The charge was, that Mr. Hobart's opinions went to 'unchurch' all Christian denominations whose ministers were not episcopally ordained; or, in the coarse language of his opponent, 'Episcopacy or perdition.' To this we have two answers: the first is to him who makes it. The

answer, ‘ad hominem,’ is, that the Presbyterian theologian unchurches all that are not presbyterially ordained ; and that the line thus drawn excludes ten times more professing members from the pale of the true Christian Church than the position they condemn would do. Thus the Greek Church alone exceeds in numbers all Protestant Christendom, and in it presbyters neither do nor ever have taken any part in ordination: *they* consequently are all unchurched; but more than this, the Presbyterian doctrine unchurches in truth all Christendom, and by a singular ‘felo de se,’ themselves among the number,—for until the fourth<sup>d</sup> Council of Carthage, A. D. 398, ordinations in the Latin Church, through which channel they themselves, by acknowledgment, derive their own commission, were held by the bishop *alone*, without the intervention or assistance of presbyters. If then, their position be true, that presbyterial ordination alone is valid, where, we may ask, is the Christian Church now? And which is the doctrine that ‘unchurches’ most professing Christians, theirs or Mr. Hobart’s?

But this is an answer only to him who would vilify the Church by making such a charge. To the candid inquirer after truth another answer is to be given. The nature and constitution of the Christian Church is a question, the solution of which is to be gathered solely from Scripture language and primitive usage, and, therefore, not to be tested by the convenience or inconvenience of its application. That is to say; it is a question of truth, not of expediency; and he is an unscriptural reasoner who puts it on any other ground. Such was Mr. Hobart’s argument.

Whether he reasoned directly from Scripture, or indirectly, from the necessity of the case, he found himself brought equally to the same conclusion; namely, that the Christian Church is a body divinely constituted, holding, therefore, its power and privileges, by regular deriva-

<sup>d</sup> Reckoning as one the three councils of A. D. 252, 253, and 255.

tion, from those to whom CHRIST and his Apostles gave them.

For if, as he argued, every professing Christian be not a lawful minister, and competent to administer the Christian ordinances, then the question is, what makes any one such? *Title* he evidently must have—the question is, from whom derived? If such title be only *inward*, then all may claim it, but, if *outward*, who gives it to him! If you say, those who have authority in the Church to which he belongs, the question still recurs, by what test are they known? and whence did they derive this authority? and so on; so that, in tracing up the Christian ministry, you must either come to a stop when it was self-taken, and, therefore, of man's will, or you ascend to the Apostles' times, and it there terminates in the power and appointment of CHRIST. If the former be chosen, then the Christian ministry is of *human* origin, and may as rightfully originate now as it did at any former time; and from one man or body of men as well as from another; so that in the Church of CHRIST there can be no unity, for there is no bond; and no schism, for there is no obligation; and no Church, for every man may set up his own altar: and no ministry, for every man may serve as his own priest. But if this be absurd, and against reason, and against Scripture, and not contended for by our opponents, we are then *necessarily* thrown on the only remaining alternative, viz. that we ascend to the Apostles' times, which is the position maintained by Mr. Hobart.

Or, take the question, again, as one directly drawn from Scripture—CHRIST and his Apostles founded a *visible* Church; that is to say, to the ministry he established, some were called, and from it, consequently, all others were excluded. Now, what would be thought of the position, that any follower of our LORD, then, had a right to rank himself with the twelve Apostles; or, that, again, those who were 'not set apart and sent,' by those Apostles, possessed equal rights in the Church with those who were. If it be absurd, for instance, to say, that Gaius, or

Apollon, had as good a right to govern the Church of Ephesus as Timothy, who was made bishop over it; or, to 'lay hands' on others, admitting them into the ministry, when they were not 'commissioned' so to do; if this be unsound theology, then the question again recurs, when and where may *that* chain of the governing and appointing power be broken? can it ever be *wilfully* broken, without the sin of schism? can it ever be even *unwillingly* broken, and yet, all things continue as before?

Now this is the argument maintained by Mr. Hobart, and it is one, certainly, not easy to invalidate. It is one which Chillingworth did not hesitate to pronounce '*a demonstration*<sup>e</sup>, and Chillingworth was such a reasoner that Locke's advice to his friend Molineux was, 'If you wish your son to understand logic let him read Chillingworth.' But passing even this by; it is in its nature but a chain of reasoning, and has nothing to do with Christian charity; that stands on its own ground, and is a question of the heart, not of the head. To those beyond the pale of his own Church, except in defence, Mr. Hobart neither addressed this argument, nor applied it: it was sufficient for him to satisfy the members of his own communion that they belonged to the one catholic and apostolic Church of CHRIST, and to awaken in their hearts corresponding gratitude for the blessings it conferred. To others he left an equal privilege, that of searching for themselves, and satisfying themselves; neither questioning, in the mean time, their baptismal rights under the Gospel covenant, nor depreciating their Christian character.

How he arrived at these opinions we may learn from himself.

'As to my opinions,' says he, in a letter to Dr. Mason, 'on the subject of Episcopacy, they cannot be ranked among the prejudices of education. I bless God that I was baptized in

<sup>e</sup> 'The Apostolic Institution of Episcopacy Demonstrated.' Chillingworth's Works.

infancy in the Episcopal Church ; that part of my life, however, during which my religious principles became a subject of anxious investigation, was passed at a Presbyterian college. Respect and veneration for my instructors and guides in the path of science ; esteem and affection for many valued friends, to whom I knew certain opinions on the subject of Episcopacy would be obnoxious, excited in my bosom a painful struggle between the most amiable impulses of feeling and the strong demands of duty. But when, after as honest and faithful an examination as I was able to make, I became fully satisfied that it was evident, from Scripture and ancient authors, that there have been, from the Apostles' times, three orders of ministers, bishops, priests, and deacons, in CHRIST'S Church ; and that the Episcopal Church considers no man as "a lawful bishop, priest, or deacon, who hath not had Episcopal consecration or ordination,"<sup>f</sup> it surely became my duty to maintain and inculcate what the Church had thus solemnly declared<sup>g</sup>.

It was a narrow and false view which construed the maintenance of these opinions into an attack upon the Christian rights of others—our Church knows no such bigotry. To use the language of one of its able living defenders<sup>h</sup> "An attachment to the whole counsel of God, on the one hand, and allowance for human infirmity on the other, appear to be the characteristics of our Church. She guards her purity in doctrine by admitting none to her ministry who do not pledge themselves to the Gospel and the Church, as set forth in her standards ; while on the other hand, she avoids dissension by yielding a wise toleration to private belief among her members, and not seeking, as do some Churches, to impose the whole body of faith on every individual as an essential prerequisite to communion.'

But the subject of controversy was not immediately dropped: the Rev. Dr. Miller<sup>i</sup>, of Princeton, resumed,

<sup>f</sup> Preface to Ordination Services.

<sup>g</sup> 'Apology,' &c., Letter v. p. 31.

<sup>h</sup> Editor of the 'Churchman.'

<sup>i</sup> 'Letters of Christian Ministry.'

with still less happy auspices, the argument of Dr. Mason, and was replied to<sup>k</sup> with equal temper and ability by Thomas Y. How, and again, with deeper learning, by the Rev. Dr. Bowden<sup>l</sup>, Professor, at the time of Moral Philosophy, in Columbia College. To this last named gentleman, though much his senior, Mr. Hobart was greatly attached. Dr. Bowden, too, was a man whose friendship was not lightly given: his life had been one of duty and many sacrifices for conscience' sake; he was one of the few remaining clergy of the olden time, had mourned with the Church in its fallen state, and was now cheered with the brighter prospects that began to open upon it. With a learned and eloquent pen, he united his forces to those of its younger and more active advocate, and passed the remainder of his days in that honour and respect which wait upon learning, piety, and native goodness, when united in the vale of years.

The name of a third advocate closes the notice of this controversy. Dr. Miller was again answered by one who had already wrought out the argument to his own satisfaction, the late Bishop Kemp, of Maryland, who, educated for the Presbyterian ministry, in the University of Aberdeen, had, from long study and deep conviction, at length united himself to the Church.

The growing reputation of Mr. Hobart was about this time acknowledged in his own country by the title of D.D., conferred upon him by Union College, N. Y., a compliment peculiarly acceptable, as coming from no partial judges. The following letter accompanied the transmission of his 'Apology' to his correspondent, Archdeacon Daubeny, of Bath (England.)

TO ARCHDEACON DAUBENY.

*New-York, December 11th, 1807.*

Rev. Sir,

About two years ago I took the liberty to transmit to you two productions of mine, to which I was emboldened to solicit

<sup>k</sup> 'Letters,' &c.

<sup>l</sup> 'Apostolic Origin of Episcopacy asserted.'

your attention ; as they afforded an evidence that I was anxious, according to my humble talents, to diffuse, in my own country, those principles of primitive truth and apostolic order, for the extension of which in Britain you have so honourably and successfully laboured. Will you pardon the further liberty which I take of troubling you with some copies of a work in defence of my former productions against the attacks of a bitter opponent of Episcopacy in this city ? One copy you will do me the favour to keep for yourself, and the others, should you think them worthy of so much attention, to bestow on such of your friends as you may think proper. The principal motive, which leads me to trouble you with the books which accompany this letter, is to satisfy one so much interested as you must be in the welfare of the apostolic Church throughout the world, that that branch of it which subsists in this country, does not want sons determined to defend her to the best of their abilities. Should you honour my book with a perusal, you will find that the liberal use, which, in my former productions, I made of your writings, induced an attack upon you, which I have endeavoured to repel. To you, indeed, the cause of apostolic order is greatly indebted, and you merit the veneration and gratitude of all its friends. That Providence may preserve you for long and increasing usefulness in the Church of which you are so distinguished an ornament, permit me to say, Rev. Sir, is the sincere prayer of

Your very respectful and obedient servant,

J. H. HOBART.'

To this he soon after received a reply, of which the following is an extract.

FROM ARCHDEACON DAUBENY.

*' Bath, March 3rd, 1808.*

Rev. Sir,

I have received, and read with great satisfaction and interest, the contents of the two packets you have done me the honour to transmit to me from New-York, for the favour of which you would certainly have received a much earlier acknowledgment, had my bookseller in London properly discharged the commission with which he was intrusted by me two years since.

Believe me, Sir, I have read with particular satisfaction, and not without profit, your *Apology for Apostolic Order*, and am

only sorry to think that the prevailing dissensions among those who ought to be joined together in the same mind, and in the same judgment, render such an Apology necessary. At the same time, I have pleasure in saying that the cause you have undertaken has not suffered in your hands : indeed, I consider myself indebted to you for a still more confirmed judgment (if that were possible) on the subject of apostolic order, than I actually possessed before the reading of your pages. At the same time, it is to be deeply lamented that a subject, upon which good men have differed, and will continue to differ in opinion, till such time as the great Head of the Church shall have subdued all her enemies, cannot be entered upon with a view to the just appreciation of its merits without such a mixture of uncharitable censure as cannot fail to disgrace the party who has recourse to it. On this head, however, it is a satisfaction to think that the advocates for Episcopacy have little to answer for. God grant that they may ever bear in mind of what spirit they ought to be.

The Life of Dr. Johnson is a most interesting publication. In the late Mr. Boucher the Church lost a dutiful and affectionate son, and I a most esteemed friend. I lament, on both our accounts, that he was so soon removed from among us.

Believe me, Rev. Sir, with best wishes for the future success of your valuable labours in the cause of the Church.

With much regard,

Your sincere and affectionate brother in CHRIST,

CHARLES DAUBENY.'

These letters conclude the notice of what may be peculiarly termed the period 'militant' of Mr. Hobart's life, in which he stood forth, and at first almost solitary, a *champion*, as he may well be termed, for it required at that time no small courage to avow them, of the distinctive principles of the Church. At the time, opinions as to his course, even among Churchmen, were greatly divided ; now, all unite as to the debt of gratitude due to him. However painful the contest, few, who examine into the subject, will deny its necessity ; none can doubt the result. Since that period, outward respect and internal prosperity have marked the course of the Church he defended.

The unfounded but popular prejudices by which it was before borne down have given way. It is no longer taunted with foreign attachment, or hostility to civil liberty, for Dr. Hobart's pen not only cleared up, to the entire satisfaction to the public mind, the distinction between its temporal and spiritual government, but he was the foremost, also, to reject all such unholy union, and to exhibit the connection of Church and State, as events abroad are now showing it to be, a source of weakness to the Church, and not of strength. The Church, too, no longer stands charged with a cold and formal service, for, as a Churchman, Dr. Hobart was as evangelical as he was apostolical, and exhibited the prayers of the Church, both in his writings, and his use of them, as combining all the requisites of a deep and heartfelt devotion.

Nor is it any longer liable to the reproach of having a laity uninterested in its concerns, or uninstructed in its doctrines, or backward in any measures of Christian usefulness requiring personal sacrifice or liberal contribution. Such a charge would now be a calumny; but it was not so at the time when Mr. Hobart first came forward. The natural result of belonging to a Church that required not such exertions for its support, had made the majority of Episcopalians to be, rather 'hangers on,' than 'true members' of their Church; and in all matters of doctrinal controversy to feel much more like bystanders than affectionate children. 'To prove all things and hold fast that which is good,' was for them too troublesome a task; they left such matters to their clergy, whose duty it was; to co-operate in advancing the Church, by their time and money, was again too costly a sacrifice, they left that to denominations unblest with wealth.

Such, with some few exceptions, was the lethargic condition of the laity of the Church when the writings of their young champion aroused them, 'quasi classico dato,' as if by the sound of a trumpet: for a time, however, they were content rather to wonder than approve, and to admire the boldness rather than applaud the spirit of him

who sought to rally them around an almost forgotten standard. But it was a blast long and loudly blown, giving courage to the timid, and time to the cautious; and the result of it has been, combined doubtless with many other causes, under the blessing of Heaven, to evangelize the character of Churchmen, making them prominent in every rational scheme of Christian beneficence.

But to return to some earlier events of a less public nature.

## CHAPTER VII.

### *Letters from 1803 to 1808.*

Letter from Governor Jay—Call to St. Paul's Church, Philadelphia—Interesting Incident of a conversion to the Romish Church—Influence over the Young—Letters—Dr. Berrian—Mr. A. McV . . . —Mr. How—Anecdote of General Hamilton.

IN 1803, the following letter points out Mr. Hobart as an active member in the formation of the earliest of the religious societies of the Church in this Diocese. The letter itself, though one of mere acknowledgment, is also to be prized, as coming from one of the purest patriots of our Revolution.

FROM HON. JOHN JAY.

*' Bedford, 21st January, 1803.*

Sir,

It was not until Monday last, that I received, by Mr. Munro, your letter of the 29th November last, mentioning that a Protestant Episcopal Society had been instituted for promoting religion and learning in the State of New-York; and informing me that I had been elected an honorary member of it.

Be pleased to present my acknowledgments to the society for the honour they have done me; and assure them that it will always give me pleasure to have opportunities of co-operating in the advancement of religion and learning.

Accept my thanks for the obliging terms in which you have communicated to me these circumstances; and believe me to be, Sir, with those sentiments of esteem which your character naturally inspires,

Your most obedient servant,

JOHN JAY.'

The Rev. J. H. Hobart,  
Sec. of the B. of T. of P. E. S.

In the year 1804, Mr. Hobart received a call to the rectorship of St. Paul's Church, Philadelphia; his native city claimed him; his earliest and best friend, (Bishop White,) urged him, and his relations besought him to accept a proposal which would again unite them. But he had entered on a sphere of duty which was opening and expanding before him into extended usefulness, and after some struggle of native affection, he declined the proposition. In his reply he observes: 'My situation, in New-York, affords me every opportunity for the exercise of whatever means of usefulness I may possess.' 'Various considerations, therefore, of expediency and duty oppose, at present, what would otherwise be very gratifying to me—a residence in the place of my nativity and among my earliest friends.'

Among the more private incidents of this same year, there was one which deeply and painfully affected his mind. One of his female parishioners, a lady of education, talent, and more than ordinary influence, having accompanied to Italy her sick husband, was there doomed to watch over his dying bed in a land of utter strangers. To one kind and generous family she was, however, deeply indebted; by them was she aided in her painful task, and when that task was closed, in the bosom of the same family she found a home and Christian sympathy.

Of exalted and ardent feeling, as her grief was proportioned to her love, so was her gratitude. In the depth of sorrow she had received comfort, and, by a natural association, transferred to the faith her new friends professed, the attachment excited by their kindness. This prepossession once seen by them was as naturally encouraged, and she returned after a few months, to her country and her home, a decided proselyte to the faith of Rome.

The interest of the story; the sympathy and respect entertained for the individual; a sense of duty toward an erring member of his flock, as well as the fear he felt of the influence of such an example on young and ardent minds, all concurred to excite deep anxiety in the mind of

her pastor, and he immediately devoted himself, with his characteristic energy and feeling, to the task of bringing her back to the Church of her baptism, and her forefathers.

But unfortunately, he laboured in vain; her new faith was so bound in upon her affections, that it had ceased to be with her a question of reason or argument. She could not resign what affliction had thus sanctified and associated with all the tenderest recollections of the purest love and the deepest sorrow. He found her fortified, too by all those specious arguments which the teachers of that Church are so skilful in using. Under the urgency, however, of his persuasions, or the conclusiveness of his reasoning, she wavered for a time, but eventually settled down in the open profession of the Romish faith.

They parted, however, not in anger, but mutual sorrow, each to run the course of high and conscientious duty, leading him, after a few years, to the labours of the episcopal office, and her to the station of lady abbess, in an Ursuline convent at the South. But it was an event that long rested on his memory with painful interest.

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Over the minds of the young who approached him, Mr. Hobart was always found to exert a peculiarly powerful and happy influence; the enthusiasm of his sentiments, the warmth of his address, the simplicity of his whole character, the *heart* that beamed forth in all that he said or did, all contributed to bring him *home* and *near* to them, and to give him a power which he never failed to use to good ends, whenever he saw the need and the occasion. In this, however, he always displayed great *tact*; he did it both skilfully and delicately, never offended and never wearied; there was no *prosing* in his advice, it was hinted rather than given; conveyed, sometimes, in one happy word; oftentimes in a short, pointed, familiar, perhaps, abrupt question, which, if it implied rebuke, was generally softened by some little action of kindness, or

even fondness, which marked personal affection. All this too passed so rapidly (for he never dwelt upon such topics) that, oftentimes, it was not till after reflection had brought back the word, the look, or the action, that its full import was understood: then, indeed, its meaning opened, and his words, if they chanced to fall on tender ground, like seeds dropped into it, began to swell and grow up. Happy they in whom they brought forth fruit unto perfection, for they were wise words, and always contained within them the germ of some good Christian principle.

‘His devotion,’ such is the language, to the author, of one<sup>a</sup> who was formed upon his model, ‘was too deep and reverential to admit of that light, random, almost business-like mode of talking on religious subjects, which is, unfortunately, too fashionable in the present day. But when he did introduce spiritual matters in conversation (and that was, whenever there was fit occasion and promise of a good result,) then it was in few words, but words coming from the heart and reaching to the heart. Such, I well remember,’ he adds, ‘when I offered myself to him as a candidate, was the nature of his heart-searching examination into my sense of the nature of that holy office. It lasted but few minutes, but it made an impression,—an impression of seriousness and spirituality, and faith unshaken in the things of God, which time, nay, I trust, eternity, will not efface.’

To him, therefore, the young persons of his extensive parish freely resorted for counsel and advice, for they were always certain such advice would be not only frankly, but wisely and kindly given. One instance of this kind will be best told in the words of the affectionate narrator<sup>b</sup>.

‘My personal acquaintance with Mr. Hobart commenced in the winter of 1805, when I was in my eighteenth year; and as the circumstances which led to it were somewhat peculiar, I trust

<sup>a</sup> Rev. W. R. W.

<sup>b</sup> Dr. Berriau’s Narrative, pp. 104-108.

that a slight notice of them may not be altogether uninteresting to others. My own mind always reverts to this period with delight, not only from the kindness and regard with which I was favoured in the very beginning of our intimacy, but from the important influence of Mr. Hobart's friendship on the whole course of my life. I was at that time most anxiously engaged in examining the great truths of religion; endeavouring to settle and fortify myself in the principles, which, from childhood, I had been taught to venerate, and to carry them out in practice. In this state of my mind, every thing on these important subjects that I could procure from public libraries, or private friends, was read with eagerness; but having no judicious guide to direct me, I found that much of my time was lost in this desultory course, and that very often, instead of being enlightened, I was embarrassed and perplexed. The high reputation of Mr. Hobart, even at that early period, had rendered him an object of general admiration; but his fervent and impassioned eloquence, his tender and touching appeals, made a powerful impression on the hearts of the young. The deep interest, therefore, which he showed for the spiritual wants of his flock in general, persuaded me that he would not be indifferent to mine; and this persuasion was strengthened by the favourable accounts which I had heard of his personal character, and the warmth and kindness of his heart. I had been drawn into the Church by a train of circumstances which it would be foreign from my present purpose to explain. I was, as it were, a solitary and unknown worshipper in that parish, in which it has now been so long my happiness to stand in a most interesting and endearing relation to thousands. In this state of perplexity, then, on questions of the deepest import to my peace, I wrote a letter to him, stating my difficulties in regard to a proper course of theological reading, and begging the favour of his direction and advice. It was answered immediately with his characteristic promptitude, and is now introduced, both as a memorial of his kindness, and a most valuable guide to the inquiries of others.

TO REV. DR. BERRIAN.

*' New-York, February 14, 1805.*

Sir,

I certainly cannot be indifferent to the request of a young man, who, in this degenerate day, when most young men are oc-

cupied with corrupting pleasures, and satisfied with superficial acquirements, devotes his time to solid reading, and appears sensible of the value of that knowledge which is able to make him wise unto eternal life. I conclude your wish is to read some books on theology, both as a scholar and a Christian, to study the elements of theology as a science, and to apply that science, to its proper and only valuable end—the improvement and regulation of the heart and life. Under this impression, I shall mingle in the following list some books of a practical nature, with others that respect more properly the theory of religion.

‘The Scholar Armed,’ a work which contains several valuable tracts on the evidences of Christianity, on the constitution of the Christian Church, and on some of the most important of its doctrines, and which, if carefully studied, will store the mind with the most sound and valuable information on the most important topics of divinity; Paley’s Evidences; Butler’s Analogy; Campbell on Miracles; Leland’s View of Deistical Writers; Porteus’ (Bishop of London) Summary of the Evidences of the Christian Revelation; Bishop Newton on the Prophecies; Gray’s Key to the Old Testament; Percy’s Key to the New Testament; Collyer’s Sacred Interpreter; Prideaux’s Connections; Bishop Lowth<sup>on</sup> on Hebrew Poetry, a learned and elegant work; Jones on the Figurative Language of Scripture—all the works of this writer<sup>c</sup>, published in twelve volumes, are eminently good; Stackhouse’s Body of Divinity; Stackhouse’s History of the Bible; Daubeney’s Guide to the Church, and Appendix; Wilberforce on Christianity; Archbishop Secker’s works; Barrow’s Sermons, an old, but most glowing, eloquent, and pious writer; Bishop Horne’s Sermons; Bishop Horne’s Commentary on the Psalms—Bishop Horne is an elegant and pious writer; Porteus’ Lectures on the Gospel of St. Matthew; Porteus’ Sermons; Massillon’s Sermons; Bishop Seabury’s Sermons, excellent; Bishop Wilson’s Sermons; Gisborne’s Sermons, which are excellent; Sherlock on Death, Judgment, Providence, and a Future State; Bishop Wilson’s *Sacra Privata*. As I presume you are either of the Episcopal denomination, or are not averse to becoming acquainted with its peculiar characteristics, I will add one or two works on this subject. Reeves, or Shepherd, or Wheatley, on the Common Prayer;

<sup>c</sup> The Rev. William Jones, of Nayland.

Stanhope on the Epistles and Gospels ; Companion for the Feasts and Fasts of the Church ; the Orthodox Churchman's Magazine, (published in England.) I should be happy in an acquaintance with a young man of the character and dispositions of which, from your letter, I should suppose you to be.

Your obedient servant,

J. H. HOBART.'

It may easily be imagined with what gratitude this ready and courteous answer to my request was received, and with what eagerness and pleasure I availed myself of the privilege which he freely offered. Shortly after the commencement of my acquaintance with him, he made some inquiries in regard to the education which I had received. I informed him that it had been sufficiently good for the calling in life to which I was destined ; and that, in addition to what was strictly required to fit me for business, I had also enjoyed the advantage of some partial instruction at a Latin school. The eagerness with which he listened to the latter circumstance, and the advice which he gave me in consequence of it, seem like the things of yesterday. He urged me at once to resume my classical studies, which had been laid aside, to improve the intervals of leisure in my daily occupations, and to prepare myself for any unexpected turn, which, in this changeful world, might give a different direction to my pursuits and hopes. A new scene opened upon my view—it was a decisive point in my life, and the whole course of it was, as it were, instantaneously changed. That very night I acted upon his advice. I continued my preparation, under every disadvantage, for that favourable turn, of which, at the time, I had no reasonable expectation, but which, very soon after, actually occurred. He encouraged me by his kindness, guided me by his paternal counsel, employed his influence in procuring for me an easy admission into college, superintended my theological studies, continued his friendly offices upon my entrance into the ministry, till, at length, it was my privilege to be associated with him at the same altar, connected by domestic ties, and honoured with a confidence and affection which were never more fully and gratefully returned.'

To another young friend, who had gone to an English university, with a view to preparation for the ministry, Mr. Hobart writes as follows :

TO MR. A. McV.

*' New-York, February 15th, 1805.*

My dear Sir,

I trust you will permit me to take an early opportunity of congratulating you on your being settled in a situation which affords you so many advantages of study and improvement. In the universities of England are collected all those sound principles of science and of morals which have stood the test of ages; and from these invaluable stores the studious youth may derive that solid truth and information, which, while it strengthens and exalts his mind, will qualify him for distinguished usefulness and honour on the important stage on which he is hereafter to move. You will probably, however, soon find that the licentiousness of the age, and the luxury of a nation foremost in grandeur and in wealth, have unhappily invaded those sacred seats, and paralyzed, in a great degree, that arm of discipline, and that ardent love of learning, which ought there to hold, I may say, despotic sway.

Your station, then, while it is a station of eminent advantages and honour, is a station of peril. Pleasure will throw before you enticements, with which, in our own country, fruitful as she already is in the means of licentious gratifications, and in the motives to them, you would not have been assailed; and ridicule, armed with her keenest satire, will doubtless seek to shake those principles of piety and virtue which are now your boast and happiness, and the boast and happiness of your friends. Animated by the noble love of science and of virtue, you will, I ardently believe, indignantly spurn the enticements of pleasure, and the assaults of licentious ridicule; yet you will excuse me, if, in the impulse of anxious friendship, I remind you of a caution, which even an inspired Apostle thought a necessary guard of his own virtue: "Let him that thinketh he standeth, take heed lest he fall." Pardon me that I have insensibly fallen into the serious style of the monitor, when I intended only to offer you the congratulations of a friend.

I am, indeed, strongly tempted to envy you the advantages of your situation. Seated in the bosom of learning, where every step you take is on ground which science calls her own; where the spirit of those sages, who, in long succession, have ennobled

the annals of piety and learning, excites an ardent emulation to acquire their virtues, to equal their usefulness and fame ; and where the springs at which they imbibed knowledge and virtue are still open to the inquisitive and studious youth, you enjoy advantages which may well excite the envy of those who justly appreciate the means of advancing in literature and virtue. Nor do I consider it among the least of those circumstances, of which you may be justly proud, that in this degenerate day, when superficial attainments terminate the labours of many of our youth, and corrupting pleasures blast the usefulness and happiness of others of them, you have with noble zeal chosen a profession, which, while it eminently advances the improvement of your own mind and heart, devotes you to the exalted and disinterested business of promoting the temporal and eternal happiness of your fellow-men. With all its difficulties and discouragements—difficulties and discouragements increased by the infidelity and profligacy of the age—the profession of a clergyman is fruitful in every enjoyment which the pursuit of science, the consciousness of doing good, and the prospect of a blessed immortality can afford : and when the difficulties and discouragements of the ministry intimidate us, let our zeal be kindled at the recollection that the primitive disciples promulgated the Gospel in the midst of the enraged flames of persecution, and sealing their faith by their blood, have obtained that crown of glory which fadeth not away.

I need not tell you how much the Church in your own country needs those exertions of pious zeal which crowned with success and with glory the first teachers of our holy faith. Ardently, no doubt, do your friends anticipate your future distinguished labours in this most important of all professions. If with less ardour, certainly not with less sincerity, do I anticipate your return to your country, enriched with those attainments of piety and learning which will make you at once the blessing and the boast of your Church ; and will enable you to serve with eminent success the first and best of all masters, that divine Saviour who died to purchase immortality and glory for a fallen race. That you may thus serve him is no doubt the subject of your daily desires and prayers.

Accept the sincere wishes and prayers of yours, &c.

J. H. HOBART.'

May I not hope that you will indulge me with full information concerning your present situation, pursuits, &c. ? It will be in your power to communicate much that will be new and highly interesting to me. I lament very much that Mr. Boucher died before you reached England.'

The applications to him for advice were often anonymous, and the writers of them sometimes never known. The following, bearing that character, the author has lighted upon among his papers. It may serve to give some idea of the *under-current* of business that was always pressing upon him.

'Dear Sir,

I should sooner have acknowledged the receipt of your kind letter, but delayed it until I could read some of the books you mentioned. The general rules you give in the sermons are excellent, but we are too apt to conclude that writers do not intend their remarks to apply to certain amusements of which we are fond, and in which we bring ourselves to believe there can be no harm ; I am, therefore, obliged to you for the *particular* observations on the theatre.

I see I have led you into a mistake which, perhaps, I ought to have guarded against. I am not an Episcopalian, but am not on that account averse to receiving instruction from books intended chiefly for the persons belonging to that Church. It would, I do not doubt, give me satisfaction to avail myself of the offer you make of a personal communication, but, at present, I believe I do right in declining it. Should circumstances permit, I will at some future time make myself known, until when I must again beg that you will allow me to remain as I am.

May I request that, occasionally, in your addresses to the throne of grace, you will remember to ask assistance for one who is sincerely, but feebly, endeavouring to pass through things temporal as not to lose the things eternal ? And may that God, whose ear is open to all, strengthen your hands, and give you many souls as crowns of rejoicing in that day when all must stand before him, and the secrets of all hearts must be revealed.

The following are some further chance remnants of a correspondence of which the reader is already aware :

TO THOMAS Y. HOW, ESQ.

*' New-York, October 14th, 1807.*

My dear How,

I rejoice to hear that you are going on with your answer to Dr. M.'s book. It requires animadversion. I send you Chandler's "Appeals," and Slater's "Original Draught," which contain an answer to almost all M.'s arguments. Mr. Seward takes charge of them.

Dr. M. magnifies the number of bishops. But in the primitive age the dioceses were small, comprehending, generally only a city, or principal village, with the adjacent country and villages, in which, however, there were several clergy and congregations. The extent of a diocese is not an essential point in Episcopacy, as you know, according to what Jerome says, Wherever a bishop is, whether at Rome or at Engubium, &c. &c. they are all equal." When general councils, comprehending extensive provinces, were held, it is not to be wondered at that there should be so many bishops.

The subject of your ordination has been mentioned in the Vestry—they are all pleased at it, and their expectations beat high concerning you—you will, therefore, direct your attention to the preparatory studies. Make yourself well master of Stackhouse's 'Body of Divinity.' Your reading, however, is already so accurate and extensive in theology, that you need not be under the smallest anxiety on that subject.

May God bless you, my dear friend. I trust, in his holy providence, he designs you for distinguished usefulness to his Church. Offer up your prayers for me. You have always the ardent prayers of

Your devoted friend,

J. H. HOBART.'

The same bright hopes Mr. Hobart expresses in a second letter soon after. It concludes in these words :  
' With impatience I look for the period when the friend

of my early days will be associated with me in the most exalted of all studies and pursuits.'

The work alluded to of his correspondent was an answer to Dr. Miller's Letters on Episcopacy: it appeared in the course of the following year, just before his taking Orders, and by the ability it displayed, excited high hopes of the author's future eminence. 'Eheu! quantum mutatus ab illo,' &c.

The following letter to the same individual, from another mutual friend, will show, however, that Mr. Hobart was not alone in his estimate of Mr. How's character.

FROM MR. C. F. MERCER TO MR. T. Y. HOW.

*'January 31st, 1805.*

I write, my dear How, under an uncertainty whether my letter will find you in New-York, or have to follow you in an American or European tour; but I thank God that your health continues to mend. Your country, equally with your friends, has an interest in your recovery. I am impatient, my dear How, to see you enter on the stage of public life, and to witness the exertion of the rich talents which nature has given you, and which you have so highly cultivated. I have no doubt myself, but that a sense of public usefulness would contribute more effectually to your perfect recovery than the whole "materia medica." Next to this moral remedy, the plan you have adopted seems to be best; it is, moreover, calculated yet further to extend your information, and to enlarge the field of your imagination. How I should delight to accompany you on your travels, to gather instruction from the clearness and force of your conceptions—to listen to your manly, nervous eloquence, but more, indeed, to share in your affection—to participate in your cares and your enjoyments—to nurse you in sickness, and endeavour, by the tenderest sympathy, to dispel from your bosom the sorrow which appears to consume you.

Tell Hobart I shall not believe he remembers me unless he writes to me. You may, however, venture to give my love to him, and especially to Mrs. Hobart. Let us endeavour, my dear How, to make our correspondence less irregular, and while we complain of the selfishness of mankind, contribute by our letters

to atone for it. Farewell; my dear How; remember me to Mrs Hobart. Kiss my little goddaughter for me, and believe me yet among the tenderest and most faithful of your friends.

CHARLES F. MERCER.'

The mention of his 'manly, nervous eloquence,' recalls to recollection, that to its incidental display in youth, Mr. How had become indebted for the peculiar patronage, which he for several years enjoyed, of one of the greatest men of our age and country, himself the model of the purest eloquence—Alexander Hamilton. The circumstance was as follows. About the year 1800, when political disputes ran high in the city of New-York, and public meetings were marked by great excitement, General Hamilton was one evening present on a public call of that sort, in which he addressed the assembled multitude with more than his usual ability, but not his usual success, for the popular tide was beginning to turn, or rather was already running, strong against the old federal party.

At this moment, a young man, whom none knew, arose to address the assembly. His voice had that depth of tone which immediately arrests the attention: his figure for a youth was commanding, his manner grave, his words slow and weighty, and his reasoning clear, close, and logical. He spoke well and boldly, though on the failing side. When he had concluded, amid many applauding inquiries who he was, and where he came from, he retired.

The next day, General Hamilton took pains to discover his nameless young advocate: traced him out, introduced himself to him, and finding him recently from college, received him as a law student into his office, and procured for him, shortly after, an honourable though nominal rank in the army. This was Mr. Hobart's friend, Thomas Y. How.

## CHAPTER VIII.

*From 1806 to 1810—31st to 35th year of his age.*

Ministerial Education—Protestant Episcopal Theological Society—Character and Influence—‘Churchman’s Magazine,’ establishment—Principles—Mr. Hobart’s Habits of Business—Church Music—Mr. Hobart’s Love of Music—Affairs of the College—Election of Dr. Mason as Provost—Bible and Common Prayer-book Society—Objects—Earliest Sermon published of Mr. Hobart, ‘The Excellence of the Church’—Examination of its Principles.

BUT while thus labouring for the edification of the Church, in what may be termed its outworks, Mr. Hobart felt that the corner-stone of its citadel was yet to be laid within, by some adequate provision for the education of its clergy. As yet, in truth there was none. The Canons of the General Church (1804) had, indeed, provided for the examination of the candidate, but not at all for his instruction: and how, indeed, could they, without having any thing at their disposal; without books or teachers, and without funds to provide either the one or the other. The divinity student in our Church was, therefore, thrown, necessarily and altogether, upon his own resources, and, mainly, his own judgment. With a few general directions, furnished by the Canons, he was left to grope his way vaguely, if not blindly, through the most voluminous, intricate, and perplexing of all professional studies, without aid or guidance beyond the casual counsel of some friendly parochial minister, who certainly could not have the leisure, and most probably had not the ability to solve the doubts by which the conscientious student must on these subjects be daily arrested, or determine his choice amid conflicting authorities.

In this state of utter destitution, to do any thing for the student was to do much. Mr. Hobart did all that at this period could be done. He planned and organized a clerical association under the title of 'The Protestant Episcopal Theological Society,' with a view, as stated by its constitution, 'to the advancement of its youthful members in theological knowledge, in practical piety, and in all those principles, duties, and dispositions, which may fit them for becoming orthodox, evangelical, and faithful ministers of the Protestant Episcopal Church.'

This plan took effect in the year 1806, and, however feeble in its means, is yet to be considered as the germ of the noblest existing institution of our Church—its 'General Theological Seminary,' an institution which now bids fair to realize what could then be seen only afar off, an adequate supply to the Church of a well-trained and learned, as well as a pious and spiritual ministry.

Of this association the meetings were held weekly, under the guidance of a presiding clergyman, with the approbation of the Bishop.

'Many,' says one, whose theological education was mainly derived from it, 'look back with gratitude to the helps and advantages which it afforded them, and some, perhaps, may number it among the means by which they have been raised in the Church to usefulness, respectability, and honour<sup>a</sup>.

The constitution, with the rules for the regulation and government of the Society, were drawn up by Mr. Hobart, and the prescribed forms of devotion, which were also compiled or composed by him, 'were,' to borrow the language of the authority above quoted, 'so beautiful, appropriate, and impressive, that, as they were never joined in without emotion, so, I think, they cannot be read without admiration.' Let those (his present biographer would add) who have been accustomed to regard Bishop Hobart as a formalist in religion, see how that impression

<sup>a</sup> Berrian, Narrative, p. 18.

tallies with the following sentiments and language. Among the prescribed duties of the presiding clergyman, it was his part 'to impress on the members the usefulness, the dignity, and the high consolations and rewards of the Christian ministry; to enforce the necessity and duty of acting at all times with that circumspection and propriety which were demanded equally by their Christian obligations, and by the sacred profession which it was their intention to assume; to urge them to acquire and to cherish a practical view of the exalted plan of salvation through JESUS CHRIST; its conditions, its aids, and rewards, in order that they might be fitted in after-life for proclaiming and enforcing them with suitable fidelity and zeal; to explain to them the excellence of that apostolic and primitive Church to which they had the happiness to belong; and above all, to impress on them, that as they could hope for salvation only through the merits of their Lord and Redeemer JESUS CHRIST, they should be frequent and earnest in invoking the grace of GOD, to enlighten and purify their hearts, to strengthen them against the temptations of the world, and to enable them to discharge the public duties of the ministry as well as the private duties of the Christian life<sup>b</sup>.

In the Office of Devotion, opening the business of each meeting, we find the following appropriate prayer:

ALMIGHTY GOD, forasmuch as without thee we are not able to please thee, grant us the aids of thy heavenly grace in the important duties in which we are now to be engaged.

Blessed be thy holy name that thou hast inspired these young persons with the resolution to devote themselves to thee in the sacred ministry of the Church. Aid them, O LORD, in their preparation for this most important and honourable work. Open to their minds the treasures of thy everlasting Gospel. Imprint on their hearts the great truths of salvation, through thy Son JESUS CHRIST. May they in all their studies and in all their exercises, be diligent, zealous, and faithful; may they aim at ad-

<sup>b</sup> Berrian, p. 41.

vancing thy glory, and the immortal interests of their fellow-men ; may their only emulation be, who shall love thee best, who shall serve thee, the greatest and best of Beings, with the purest zeal ; and may they advance in that divine knowledge by which they will finally save their own souls, and the souls of those to whom they may hereafter minister, through the merits and mediation of thy Son JESUS CHRIST. Amen<sup>c</sup>.

The closing devotions terminated with the following deep and fervent petitions :

Most gracious and merciful GOD, we render thee most humble and hearty thanks as for all thy mercies, so especially for the inestimable plan of salvation through thy Son JESUS CHRIST, in whom we have access to thee, our offended judge, in whom we receive the spirit of truth and grace to enlighten and purify our nature, and in whom we enjoy a title to an everlasting inheritance of glory beyond the grave. Look graciously, we beseech thee, upon these young persons, who, depending upon thy grace, are humbly desirous to prepare for receiving the glorious ministry of reconciliation, and to become the heralds of mercy and salvation to a fallen world. Strengthen and increase, we beseech thee, the good desires which thy grace has enkindled. Impress on them the exalted dignity, the everlasting importance, and the rich rewards of the Christian ministry, that no prospect of worldly advantage, no enticements of sensual pleasure, may seduce them from the service of thee. Amen.

Blessed JESUS, the divine Head of the Church which thou hast purchased with thy blood, behold with thy favour these young members of thy fold. May they ever cherish a deep sense of their own unworthiness and depravity, and a lively view of thy grace and mercy, that they may be fitted, as the ministers of thy everlasting Gospel, for leading the guilty children of men to thee, their all-sufficient and compassionate Saviour. Amen.

HOLY SPIRIT, Almighty Sanctifier of the faithful, enrich these persons with thy heavenly graces. Inspire them with deep hu-

<sup>c</sup> Berrian, p. 115.

mility and distrust of themselves, with ardent piety and love to God, with humble and holy confidence in their Saviour. Teach them constantly to invoke thy enlightening and sanctifying power, and in thy strength to war against all the temptations of the world. May they regard all its highest pleasures with holy indifference, and press forward for the prize of their high calling in CHRIST JESUS. Sanctify them by thy truth, that they may be preserved from the evil that is in the world. Amen.

Holy, blessed, and glorious Trinity, unto thee we commend them. Fit them for the holy office of displaying the manifestation of thy glory and mercy to the world; and when they have been the successful instruments of turning many to righteousness, and of advancing the Redeemer's kingdom, may they receive a crown of glory that fadeth not away, and be admitted to the participation of thy ineffable felicity, FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

Unto God's gracious mercy and protection we commend you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace both now and evermore. Amen<sup>d</sup>.

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In pursuance of the great task on which he had entered, of building up the laity of the Church in zeal and sound doctrine, Mr. Hobart undertook, about this time, the establishment in New-York of a religious monthly periodical, for the use and benefit of the Church.

The 'Churchman's Magazine,' a work of similar object, had been for several years previous sustained, though with difficulty, at New-Haven, (Connecticut,) under the supervision of the Rev. Dr. Smith. Mr. Hobart now proposed removing its publication to the city of New-York, which, after some discussion, was acceded to, and he became its sole responsible proprietor and editor, and so continued until his accession to the episcopate, in 1811.

<sup>d</sup> Berrian, pp. 116-118.

The first number was issued April, 1808. This was the earliest attempt at such a work within the Diocese of New-York, and met, for a time, with but feeble support, evidently attracting but little public interest.

The grounds upon which its editor placed it should certainly have secured for it a wider patronage. 'It is,' says the prospectus, with eloquence, as well as truth, 'to promote the knowledge and the practice of the truths and precepts of Christianity; to advance objects which must appear of the first importance to every good citizen and every good man,—for without religion society is deprived of the only effectual restraint on those passions that are hostile to its peace and order, and the most powerful incentives to those virtues which are the only sure basis of its prosperity and happiness. Without religion life loses those hopes which soothe its numberless cares and ills, and brighten with immortal light the scenes of virtuous enjoyment. Impressed with these considerations, the subscriber shrinks not from the difficulties and labours, the cares and the responsibility which he will have to encounter as editor of this miscellany. He will endeavour to discharge the sacred duty of exposing error and vindicating truth, in that spirit and manner which, if they do not remove prejudices, shall never increase or confirm them by rudely wounding the feelings, or invading the rights of character and conscience<sup>d</sup>.'

It is one of those minor circumstances which mark the identity, at all times, of Mr. Hobart's character, and the continuity of a policy adopted upon principle, that the very first subject that follows the prospectus, should be the biography of the individual the republication of whose work constituted the first of his own editorial labours<sup>f</sup>; 'the life,' says he, 'of a layman and a scholar, who distinguished himself by his labours in the cause of Christianity,' and concludes his eulogium with,—'Honourable and happy

<sup>d</sup> Circular, &c.

<sup>f</sup> William Stevens, the author of *Constitution, &c.*, of the Christian Church.

would it be for the Church could she boast of many such, who, while they adorn her doctrines by a holy life, defend and support her by their talents and munificence<sup>g</sup>.'

With most men, absence of patronage would have been an argument for its discontinuance, with its editor it was the reverse, it was the strongest argument for persevering, for it proved the necessity of the work he had in hand. He therefore redoubled all his efforts, and found, as men always will find, if true to themselves, in a good cause, that success is never to be despaired of. An honest zeal, well-directed talents, and, above all, a never-tiring industry, seldom fail to carry their reward with them. This Mr. Hobart well knew, and when, added to this, came the reliance, which few men more deeply felt, on that blessing which waits on conscientious endeavour for the advancement of gospel truth, no wonder that he persevered, or that perseverance was crowned with success. The 'Churchman's Magazine' was, therefore, carried on with growing reputation, for several years, until it became merged in other and, perhaps, more efficient forms of attaining the same end.

The only wonder in relation to such a work is, when and where Mr. Hobart found time for his editorial labours, for he permitted nothing to pass without personal revision, amid the multiplied, or rather unremitted calls, which his professional duty and public reputation brought upon him, from morning, it may be said, even until night.

Nor was he content with what was absolutely necessary to his charge. Among the incidental remembrances of an active benevolence, which was ever labouring for others in the midst of his own toils, the following, though a trifle, is one that will be appreciated by those who know the plagues of the 'press.'

'A young deacon,' says one<sup>h</sup> now an eminent clergyman at the South, 'having sent for the "Churchman's Maga-

<sup>g</sup> 'Churchman's Magazine,' 1808, p. 241.

<sup>h</sup> The Rev. Dr. Gadsden, of South-Carolina.

zine" an article written with too much carelessness, Bishop Hobart voluntarily undertook, with no little cost of time, to prepare it for the press, although no acquaintance, at that time, existed between him and the writer. He was further pleased to introduce the article to public notice with some remarks very encouraging to the unfledged author, and said not one word of the trouble incurred by the worthy editor. But he ever delighted to foster the efforts of the young, especially when employed in the service of his beloved Church.'

This, certainly, was kindness, and doubly so from one whose hands were so full; but some men there are who seem to find time for every thing, and Mr. Hobart was one of them. Two marks which the author has often noted as never-failing tests of a *business* man, he had in perfection; he never committed to others what he could do himself, and never deferred himself whatever he had to do. With the aid of these two rules, perhaps, there would be more like him. 'Tis true all have not his talents. In the work of the press, rapid thought and a ready pen, made a little time go far; but the higher secret was, a conscientious spirit allowed no minute to be wasted. But it was the same in all. He had time for every thing but to be idle: always seriously busy, yet always at leisure for any call of duty, or of kindness. His powers of abstraction, however, were, perhaps, peculiar; he could turn at any moment from the subject that most deeply engrossed him; enter with all his heart into the new one to which he was summoned, and return again to his first thoughts when the interruption was past, without seeming to lose a link in the chain of his speculations.

In 1809 was established the Bible and Common Prayer-book Society of New-York, the earliest association, (it is believed) with the exception of the Bible Society of Philadelphia for the Distribution of the Scriptures, in our country. Of it, Bishop Moore was 'ex officio' President, and all the clergy Managers; but it is doing injustice to none to say, that Mr. Hobart was the originator and soul

of the Association. The Constitution with an 'Address' from his pen are to be found in the April number of this year, of the Churchman's Magazine. After exhorting those whom it addresses 'as friends of their country, as Christians, and as members of the Church,' it thus closes its appeal for the Prayer-book: 'Universally admired for its simplicity and its pathos, it is acknowledged even by many who reject it to be an affecting and correct display of evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method can be adopted to disseminate the truths of the Bible than by dispersing a book, which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding<sup>i</sup>.'

The address on its first anniversary, bearing also internal proof of being the production of Mr. Hobart, concludes with this solemn appeal:

'Christians! your sympathy is often awakened for the bodies of men. Have compassion on their souls; minister to their spiritual health; provide for their eternal welfare. At the last day an inquiry will be instituted, Have ye fed the hungry? Have ye clothed the naked? Remember a more important inquiry will be, Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation? The earnest prayer is offered to Him who holds in his hands the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his holy word<sup>k</sup>.'

Nor was this Society, as some were too ready to charge upon it, 'inert:' the returns of the Treasurer, as they now lie before the writer, exhibit the income of the first year as amounting to 3405 dollars; a sum at that day unprecedented in amount for such purposes.

<sup>i</sup> Churchman's Magazine, April number, 1809, p. 156.

<sup>k</sup> Address first anniversary of the Bible and Common Prayer-book Society.

Among other matters which are marked by Mr. Hobart's pen in the columns of the Magazine, about this time, are several in reference to church music. This was one of his strong native tastes, being passionately fond of music; he had from nature a nice ear, a good voice, and great sensibility, though his life, busy from boyhood, never gave him time to acquire skill on any instrument. Like every other talent he sought to consecrate it to its highest use; and with that view both patronized and aided in the preparation of a work comprising chants, church tunes, &c. On this point he was a strenuous advocate for the restoration of the older music of the Church, and 'to substitute' (to use his own words) 'the simple, dignified, and solemn music of the OLD SCHOOL in the place of that light, quick, and merry music of some modern composers which is totally unsuitable to the service of the sanctuary.' In this species of music, he was a critical though not a scientific judge, looking mainly to the sentiment or expression, much more than to the harmony of sounds. In conversation, the author remembers him frequently praising or condemning pieces of music because he understood or did not understand them, and in particular, excluding a celebrated chant because the 'ictus,' as he said, did not coincide with the emphasis; and still more forcible is the author's recollection of seeing the tears roll down his cheeks as he listened to or joined in some simple, touching hymn of family devotion.

In May of 1810, Mr. Hobart accompanied Bishop Moore to the consecration of Trinity Church, Newark, (New-Jersey,) and there delivered a sermon, soon afterward published, under the title of 'The Excellence of the Church.' This sermon, the first, it is believed, in print, of one who was so influential both in and out of the pulpit, naturally attracted much attention, from both friends and opponents, and thus became the theme of equal praise and censure. Of the style, his biographer would observe, that it is strongly marked by its author's peculiarities, all arising from ardour of feeling: viz. in-

version of arrangement—copiousness, that sometimes runs into profusion—and the frequent use of figurative, in preference to proper terms; a style, in short, better fitted for delivery than reading, as perhaps, however, that of all powerful speakers is. The answer of Charles James Fox, to one who complained of a speech of his, when seen in print, was—‘Sir, the speech was made to be heard, not read.’ The same justification, we doubt not, many readers would deem requisite in the present case, though the preface bears the further apology of its being ‘hastily composed, at short notice.’ It adds, however, with characteristic boldness—‘For the sentiments contained, the author solicits no indulgence.’ To the sentiments, then, let us turn. The preacher first justifies the religious ceremonial in which they had been engaged, by showing how the ‘natural sense and reason of mankind suggest that the places where the name of GOD is to be invoked, his grace implored, and his ordinances celebrated, should be consecrated by religious solemnities, by offices of supplication and praise. He then proceeds to display ‘the excellence of the Church,’ under the three obvious heads of doctrine, ministry, and ordinances.

The leading doctrines of redemption, as taught by the Church, he reduces again to three.

1. The meritorious cause of man’s acceptance with GOD is the infinite righteousness and merits of our Lord and Saviour JESUS CHRIST.

2. The conditions of his acceptance are repentance, faith, and obedience.

3. The strength by which these conditions are to be performed, is the grace of GOD’s Holy Spirit.

Having thus laid the foundation which Scripture lays, he proceeds to examine those further theoretic opinions, or dogmas, which men have been bold to build upon them, and which commonly go under the name of Calvin, though, in truth, they seem the heritage of a certain class of thinkers in every age. Their error lies in turning them into Christian doctrines. They are, doubtless, *open ques-*

tions, since Scripture is either silent upon them, or obscure; therefore it is, our Church has not seen fit to make them articles of faith, or to hold them imperative on any man's conscience, being content to reckon all its members who hold to the same head, and rest on the same foundation, as exhibited in the Apostles' Creed, let them speculate as they will with St. Augustine, Calvin, Luther, or Arminius. On this point of Churchmen's freedom Mr. Hobart was, perhaps, not quite so liberal as his biographer would incline to be; who, while he fully agrees with the preacher in discarding, or rather in setting aside, as needless, these Calvinistic speculations, is yet not so clear that the Church intended expressly to exclude them; or, rather, he is perfectly convinced that, with a wisdom we may term heavenly in its freedom from all sectarianism, it intended to leave open what could only in name be closed up, the freedom of the Christian mind on all points where the teaching of Scripture is not explicit.

But to proceed. On the subject of predestination, Mr. Hobart rejects the Calvinistic interpretation of the Article, and justly explains it, as well as the language of Scripture on which it is founded, into national and temporal, not individual and eternal election.

The Calvinistic notion of a partial redemption he rejects with the horror it naturally excites. *Universal redemption*, he shows to be the language both of Scripture and the Church; nor only so, it is the language of the heart and reason of man, so stamped in upon his nature, and interwoven with his conscience, that we may well say, 'Wo' to that faith that ventures to contradict it. That 'few shall be saved,' while 'all are redeemed,' are positions nowise discordant; that loss is a charge, not upon God but man, and touches our thoughts, not of him but of ourselves.

On the subject of 'free will,' he also rejects the sense of Calvin, and points out the difference of language between our Articles, on the one hand, and the Westmin-

ster Confession of Faith on the other. ‘Man is *very far* gone from original righteousness,’ says the one—‘Man is *utterly* disabled,’ is the language of the other;—he is, ‘of his own nature, *inclined* to evil,’ says the Article—he is ‘*wholly inclined* to evil,’ says the Confession of Faith.

On another occasion, when giving the picture of ‘the Churchman,’ his language was, ‘He rejects, as unfounded in Scripture, and utterly repugnant to reason and conscience, the tenet of one man’s responsibility for the sin of another; of his coming into the world doomed to everlasting death for Adam’s sin, and of that utter depravity, which would make man a fiend<sup>l</sup>.’

The more recent comment of Coleridge, on this Article is strikingly similar; ‘as far gone as possible’ for *man* to go—as far as was compatible with his having any redeemable qualities left in him. To talk of man’s being *utterly* lost to good is absurd, for then he would be a devil at once<sup>m</sup>.’

The same distinctive difference is shown to exist in regard to the doctrines of ‘grace’ and ‘final perseverance;’ the Church holding, on these points, language as far removed from the Pelagian heresy of the innocence of man, or the Papal error of his natural strength, as it is from the Calvinistic extreme, on the other hand, of his total impotence and passive obedience to the workings of irresistible grace.

On the other topics of the sermon,—the ministry and worship of the Church,—there is the less reason to enlarge, as the preacher’s sentiments are well known, and frequently, in the course of this narrative illustrated. It is sufficient to say that it is a calm and temperate exposition of both, as founded upon apostolic and primitive usage. In his argument there is nothing militant—nothing that ought to have provoked attack from without, except such provocation be found in his praise of the Liturgy as calculated to ‘restrain the aberrations of the

<sup>l</sup> ‘The Churchman,’ p. 10.

<sup>m</sup> ‘Table Talk,’ p. 54.

weak and presumptuous;' those 'voluntary dictates,' as Hooker terms them, 'which proceed from man's extemporal wit.' Certainly, however, nothing offensive was meant, yet in the following number of the 'Christian's Magazine,' edited by Dr. Mason, the notice of this part of the discourse is as follows;—'Then comes the *Liturgy*. Five mass books, viz. the Roman Missals of Sarum, York, Hereford, Bangor, and Lincoln, are the sources from which it was collected by Cranmer, and a few others, and presented to the King. If we are not mistaken, Dr. Hobart will find the best authority for the Liturgy of his Church, not in the Bible, but in the Statutes of the house of Tudor<sup>n</sup>.'

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As member of the Board of Trustees of Columbia College, his duties about this time were not without anxiety, and seldom was his influence put to so nice a proof. That influence in the Board had been gradually and slowly acquired, and proved but just sufficient to stay, at the very moment of its execution, a project which would probably have proved fatal to the best interests of the College.

Upon the prospective vacancy in the station of President, arising from Bishop Moore's increasing infirmities, in the year 1810, the conspicuous talents of Dr. Mason, and his long connection with the institution, naturally pointed him out both to the Trustees and to the public as the most prominent candidate for that office. His admirers went even so far as to maintain that he was the only man capable of raising the College out of that depressed condition into which, from many causes, as already referred to, it had sunk. Under Bishop Moore, whose duties as President had been confined to official occasions, discipline had necessarily become relaxed, and it was now urged, as the only means of re-

<sup>n</sup> Vol. iii. p. 635.

storing it, the appointment of a resident and working President, with high and almost dictatorial powers; one who, with an ample salary, and unlimited authority, might devote to its duties his undivided time and talents, and thus be enabled to stamp upon the institution the impress of his own high character. None doubted of the correctness of this reasoning; few, of the individual best fitted to carry it into effect. All eyes, in short, were turned to Dr. Mason, who, at this time, stood more than ordinarily prominent in the affairs of the Board, by an able and eloquent report, which, as chairman of a committee, he had recently brought before the Trustees, detailing the evils into which the College had fallen, and pointing out the only means by which they were to be met and remedied.

But to the elevation of Dr. Mason, however desirable or desired, there existed an impediment apparently insurmountable. The legal condition on which the College held its property from Trinity Church was, that the President should be an Episcopalian. With a view to the avoidance of this annoying restriction, various schemes were suggested and canvassed. The bolder members of the Board were for breaking through and disregarding it; the more prudent for applying to the Legislature to amend it; while others again were for bribing Trinity Church with a portion of their own gift to release them from it.

All these schemes Mr. Hobart thought were pregnant with evil; he therefore opposed them all; he protested against a breach of the condition; he dreaded the interference of the Legislature, and had the credit of defeating their application for it; he deprecated the division of the property, though he still looked to this movement as his last resource; but above all, he opposed, because he more than doubted, the fitness of the individual whom all were struggling to advance to this high station. In the mean time a majority of members stood ready to force the way if Mr. Hobart did not recede, and at any hazard to make Dr. Mason president.

Agitated by these contending evils, Mr. Hobart was driven almost to despair: the day of election approached, and no remedy was found. Lying sleepless and restless, as he himself stated to the writer, the greater part of the night preceding that eventful day, as he revolved within himself how the evil might yet be avoided, or which was the least to choose, suddenly the idea came into his mind of the creation of a new and temporary office in the government of the College, to be termed the 'Provostship,' into which Dr. Mason might be elected, with whatever salary and measure of power his friends might see fit to give. This, he thought, would probably satisfy both them and him, and permit the experiment to be tried of his government of the College, while it would leave the charter and property untouched, the condition being complied with, by means of a nominal President of the Episcopal communion.

The plans of Mr. Hobart, once matured, never slept. He accordingly arose before day, and crossing the river to Long-Island, drove twelve miles to the seat of Mr. Rufus King, at Jamaica, whose influence in the Board was among the first; satisfied him during breakfast, of the feasibility and prudence of the scheme, returned instantly to the city, called upon Mr. Oliver Wolcott, before he had left his house in the morning, and having convinced this gentleman also, whose opinions had the same weight with the Presbyterian, as Mr. King's had with the Episcopal members of the Board, before the hour of meeting had succeeded in further uniting so many leading voices in its favour, that, upon the opening of the business, when the Board met, the matter assumed that shape, and was carried in that form by an almost unanimous vote. Dr. Mason being elected 'Provost,' with an ample salary, and still ampler powers, and the Rev. Dr. Harris elected President, with but little provision for either. The result of this experiment we shall have occasion to notice hereafter.

## CHAPTER IX.

*A. D. 1810. Æt. 35.*

Canonical Condition of the Diocese—Bishop Provoost—Character and Policy—Resignation—Decision of the House of Bishops—Examination of that Decision—Bishop Moore—Character—Influence—Election of Bishop Hobart—Difficulties attending the consecration—Bishop White's Feelings toward him.

BUT the period was now fast approaching when the voice of the Church called Mr. Hobart to higher duties, and more anxious cares. The episcopate of the Diocese of New-York was at this time (1810) in a condition perhaps not canonical, certainly not favourable to Christian peace. It had within it two bishops, both consecrated to the government of the same Church, and both physically capable of exercising the duties of their office. The explanation of this anomaly requires a short review of preceding events.

The Church in New-York received its first bishop, as already stated, on Easter-Sunday, April 8, 1787. The individual who had been selected by the clergy and laity for this high station was the Rev. Dr. Samuel Provoost, who, both before and subsequently to the Revolution, had been connected with Trinity parish, at first as assistant minister, but after the war as its rector. Upon the archbishops and bishops of England consenting to confer episcopal consecration on such as might be recommended by the Church at large, in the now independent States, Dr. Provoost became the choice of New-York, and Dr. White of Pennsylvania, and both received episcopal consecration on the same day, (4th of February, 1787,) in the archiepiscopal palace at Lambeth.

Bishop Provoost possessed many fitting qualifications for the high office on which he now entered: he was learned, benevolent, and pious. He had, too, peculiar claims on public, or rather, perhaps, on popular confidence. His political attachments had, from the first, been with the 'Whigs,' and his conduct during the revolutionary contest, in refusing all church living under British or Tory influence, preferring to live retired on his small farm in Dutchess county, which he did for fourteen years, from 1770 to 1784, in straitened circumstances, if not in actual poverty, had given to him the reputation, with the dominant party, of a patriot clergyman, and almost of a martyr.

But there were other traits which were less fitted for rule, at least in troublous times. He loved not labour for labour's sake, and perhaps sometimes avoided it at the sacrifice of his rightful influence. Whether from nature or education, for he was of an English university, he had about him a certain aristocratic love of ease which was far removed from that working talent which the condition of the Church demanded, and which was most congenial to the habits of the rising republic.

Added to this, he was not a popular preacher, either in manner or in doctrine; both might be termed *cold*: his delivery was in that monotonous and unimpassioned tone which English preachers of the last age studiously sought, as separating them most widely from all suspicion of fanaticism; and his teaching dwelt so much on Christian morals, under the sanction of the same models, as more than once to have required on his part the vindication of his scriptural faith.

This we find to have been the case as early as (1770) the year of his retirement to the country, and doubtless was an operating cause in leading him to take that injudicious step. Writing, about that period, to his Cambridge tutor, Dr. John Jebb, he says:

'I made it a point to preach the doctrines of morality in the manner I found them enforced by the most eminent divines of the

Church of England. This brought an accusation against me by the people that I was endeavouring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation, placing such an unbounded reliance in the merits of CHRIST as to think their own endeavours quite unnecessary, and not in the least available to salvation. I was, however, happy enough to be supported by many of the principal people of New-York.'

These were faults, if faults they were, which age was not likely to cure, and certainly tended greatly to diminish the favourable influence, which, as its first bishop, he might have exercised over the fortunes of the infant Church. Duties are generally found to be light in proportion as they are acceptable; certain it is that to Bishop Provoost his official station appeared soon to become very burthensome, and after a few years, while yet in the prime of life, he withdrew from all but its absolutely necessary engagements, and seemed inclined to end his days, as they had begun, in the quiet of a well furnished and classical library.

But it is justice to add, all was not indolence: sorrow had done with him the work of years, and bowed him down by heavy, repeated, and most afflictive bereavements. In 1799, he lost, what to true affection cannot be replaced, his friend and companion in the journey of life, and in the following year, what alone could be a heavier blow, an unworthy son. The latter affliction sunk him to the earth, and he resolved at once to retire from a station to the labours of which he now felt himself incompetent. In September, 1800, he resigned to the vestry his rectorship of Trinity Church, and to a special Convention of the Diocese, summoned September 3, 1801, being the first that had been called together for three years, he resigned his episcopal jurisdiction.

His successor in both these offices was the Rev. Dr. Benjamin Moore, then one of the assistant ministers of Trinity parish: to the rectorship he was chosen a few

weeks after his predecessor's resignation ; to the episcopate on the very day, by a unanimous vote of both orders, it being a choice in which there was but one opinion, and a succession which had been looked forward to by most Churchmen with the eagerness of well-founded expectation.

His election as Bishop by the Convention of the State took place September 5, 1801, and on the 11th of the same month, the House of Bishops, who were in session at Trenton, notwithstanding they demurred as to the validity of the resignation of Bishop Provoost, nevertheless proceeded to consecrate his successor.

The importance of this act requires it to be unfolded somewhat at large. The letter of Bishop Provoost, bringing the matter before the House of Bishops, stated simply the fact of a resignation already made to the State Convention, 'induced,' as he says, 'by ill health, afflictive occurrences, and an ardent wish to retire from all public employment.' It was a new case in our ecclesiastical polity, involving most important results, and requiring correspondent deliberation. But time for such deliberation could not be given ; the question came upon them unexpectedly, and required, at the same time, immediate action.

In this emergency, the House of Bishops, pressed alike by the necessity of the case, and the canonical call upon them for the consecration of Dr. Moore, and their fear, at the same time, of sanctioning, by so doing, an unqualified right of resignation in a bishop, with a view to meet both difficulties, took a half-way course, which, like all such, where principle is involved, and as the result eventually proved, was a most unwise one, multiplying, instead of removing the evils before them. They protested against the resignation, and yet acted upon it ; 'judged it,' to use their own language, 'inconsistent with the sacred trust committed to them to recognise the Bishop's act as an effectual resignation of his Episcopal jurisdiction ;' yet, with a 'nevertheless,' proceeded to vitiate their own

reasoning, by consecrating one whose election was not valid, but upon the supposition of such resignation being good, since Dr. Moore had been elected, not 'Assistant Bishop,' but simply, the 'Bishop of the Diocese of New-York.' Still, however, they desire, as they say, to be 'explicit in their declaration that they shall consider such person as Assistant, or Coadjutor Bishop, during Bishop Provoost's life<sup>a</sup>.'

Bishop Moore was consecrated accordingly. Chosen to one office and consecrated to another. Here was, evidently, a question of conflicting jurisdiction, and one in which, as unquestionably, the House of Bishops took up a wrong position. The right of a Bishop to resign his spiritual character and functions is a question of speculative divinity, but his right to resign his local jurisdiction is one of constitution and law; a free and natural right, except in so far as some law of the Church should, or had, set a limit to it.

It would seem, from the scruples of the House of Bishops, either that the two questions were not viewed by them sufficiently distinct, or else, that seeing the evils that would attend an unlimited right of resignation, and perceiving, also, that the whole subject was a 'casus omisus' in their constitution, they were willing, by one act, both to make the law and regulate the case.

In another point of view, with all due submission, it may be said, they were also in error. Whenever power is resigned it must be resigned to those who give it; now the right of local jurisdiction came from the State Convention, not from the act of consecration, for, if otherwise, then the House of Bishops would have been competent to impose on the Diocese of New-York, a bishop who had not been elected by them. - But if such power they did not possess, neither had they, at least not by any inherent powers, as their words would imply, the right to stand in way of his resignation. If such license, on the

<sup>a</sup> Journals, &c., 1801.

part of a bishop, be inexpedient, it must be controlled constitutionally, as by the wisdom of the General Convention has since been done.

But years passed before the evils were felt to which this act of legislation, or rather, this extra legislative opinion, thus opened the door. Bishop Provoost was sincere in his desire for retirement, and meddled not in the affairs of the Diocese, while Bishop Moore was not a man to provoke hostility either personal or official. In the mean time, Bishop Moore proceeded to enter upon the duties of his office with general, or rather universal acceptableness.

With regard to this latter prelate, it may be here permitted to a friend and relative to dwell for a moment upon recollections too strong ever to be effaced.

He was the scholar, the gentleman, and the Christian. In private life he won all hearts by gentleness and kindness, and a cheerful, unaffected simplicity, which recommended religion by the attractive garb in which it presented it.

His public ministrations were similarly characterized ; his looks, even in middle life, had in them something venerable ; the mild expression of countenance—the intellectual contour of the head—the plain-parted hair—the tall, slightly bending and attenuated figure, accorded well with the chastened tones of his voice, and the mild fervour of his sentiments ; and all concurred to give to his whole appearance and manner what the heart of the Christian as well as the eye of the painter agree in terming an ‘ apostolic character.’

Such did he appear to the members of his own communion : to those beyond it he presented the Church in an aspect the most favourable to win their good opinions. By the dignified gentleness with which he maintained its doctrines, and the consistent propriety which marked his course, both in public and private, he every where disarmed opposition, conciliated prejudice, and went further than perhaps any other individual could then have done

in recommending it to public respect and confidence : it was not easy, its opponents found, to speak evil of a Church thus spiritually adorned, and meekly defended.

For ten years he continued to preside in its councils, with that mild and tempered sway which is felt rather than seen, and which, under certain circumstances, gains more by silent influence, than could be done by open energy. Under such circumstances was the Church placed during his episcopate, so that the Diocese of New-York may be esteemed equally happy both in its gentler and its more active ruler who succeeded him ; each seemed fitted by Providence to the changing wants of an infant Church. It was nurtured in gentleness during its years of weakness, and invigorated by labour when time and the blessing of Heaven had given it strength.

In the year 1811, struck by a partial paralysis, Bishop Moore found himself incapacitated for active duty, and calling a special Convention, urged upon them the propriety and necessity of an assistant bishop.

‘ The severe affliction,’ he observed in his letter of the 20th of March, directing the call of such Convention, ‘ with which it has pleased ALMIGHTY GOD to visit me, has affected my state of health in such a manner that it will be impossible for me, without assistance, to perform the duties of the episcopal office.

‘ A variety of considerations, affecting the most important interests of our holy Church, appear to me to render this measure indispensable.’

This communication was followed by another addressed to the Convention itself, on their assembling, on the 14th of May, in which he again urges it : ‘ Although it has pleased God,’ says he, ‘ to mitigate the disease with which I have been visited, yet I feel persuaded of the utter improbability of my ever being again able to perform my episcopal functions.’

Under this conclusive feeling there was no room for doubt, and as little for delay ; since the interests of the Church at large were at stake, as well as those of the

Diocese, arising from the diminished numbers of the American episcopate. The special Convention proceeded, therefore, in their pressing duties: a resolution, the same day, unanimously passed for going into the election of an assistant bishop; and, on the following, being May 15, Mr. Hobart was chosen by a majority of both orders.

How fully this choice was concurred in by Bishop Moore was touchingly expressed in the few lines his bodily weakness enabled him, shortly after, to address to the House of Bishops on occasion of the consecration, expressing his 'heart-felt approbation of the measure.'

The anxiety felt for Mr. Hobart's immediate consecration was proportioned to the difficulties which beset it. These will be best given in the language of one who knew them best and felt them most.

'This Convention,' (1811,) says Bishop White, 'was held under very serious and well-founded apprehensions that the American Church would be again subjected to the necessity of having recourse to the mother Church for the Episcopacy; or else of continuing it without requiring the canonical number, which might be productive of great disorder in future. Bishop Moore had been lately visited by a paralytic stroke, and was supposed to be incompetent to the joining in a consecration, unless in his chamber, which was contemplated as the last resort. Bishop Claggett, after severe indisposition, was so far recovered as to be encouraged to attempt the journey, but, after proceeding a few miles, found himself under the necessity of returning. Bishop Madison thought himself not at liberty to leave the duties of his College<sup>b</sup>. The author left home under the hope of inducing Bishop Provoost to go on to New-Haven<sup>c</sup>, although he had never performed any ecclesiastical duty since the consecration of Bishop Moore, in 1801. But, besides Bishop Provoost's being under the effects of a slight stroke of the paralytic, sustained two years before, he was at this time only beginning to recover from the jaundice. He found himself utterly incompetent to the taking of

<sup>b</sup> William and Mary College.

<sup>c</sup> The appointed place of meeting of the General Convention.

a journey, but promised, if possible, to assist in a consecration, if it should be held in the city of New-York. With the expectation of this, Bishop Jarvis, after the rising of the Convention, came with the author to the said city, as did the two Bishops elect. To the last hour there was danger of disappointment. On our arrival, a day also having been publicly notified for the consecration, we found that Bishop Provoost had suffered a relapse during our absence. But, finally, he found himself strong enough to give his attendance, and thus the business was happily accomplished<sup>d</sup>.

It was, indeed, a crisis, and happily, or rather, *providentially* overruled. In the sermon which preceded the consecration, the venerable presiding Bishop referred, with a father's fondness, to his early and intimate knowledge of the candidate before him.

'I shall have peculiar satisfaction,' he said, 'in the consecration of a brother known in his infancy, in his boyhood, in his youth, and in his past labours in the ministry.' 'There are not likely,' he adds, 'to be any within these walls who have had such ample opportunities of judging of the reverend person now referred to as to real character and disposition. And his ordainer can with truth declare, that he shall discharge the duty on which he is soon to enter with the most sanguine prospects as to the issue. This is said without the remotest idea of a comparison with any other<sup>e</sup>, but merely on account of a longer and more intimate acquaintance. And, perhaps, what is now announced may not be altogether without a reference to self, although, it is trusted, not operating in a faulty line. For whether it be the infirmity of age, advance of years, or, as it is rather hoped, an interest in the future prosperity of the Church, there is cherished a satisfaction in the recollection of counsels formerly given to one who is in future to be a colleague; who may, in the common course of affairs, be expected to survive; and through whom, there may accordingly

<sup>d</sup> White's Memoirs, &c. p. 277.

<sup>e</sup> The Rev. Alexander V. Griswold, of the Eastern Diocese, was to be consecrated at the same time.

be hoped to be some small measure of usefulness when he who gave those counsels shall be no more<sup>f</sup>.'

The hopes expressed by his venerable consecrator in this affectionate but guarded eulogium, it may be here added, were more than fulfilled in the subsequent career of this 'youthful brother;' fulfilled in all but that one point in which the aged speaker was no doubt naturally the most confident: contrary to his anticipation, 'the youthful brother' has gone to the tomb before him, while the aged patriarch is still left to guide and bless a second and a third generation of his spiritual children, and to muse over the inscrutable ways of Providence, in leaving so long the aged stock, while its own vigorous saplings, one after another, are left away.

His feelings upon that lamented event, the death of Bishop Hobart, it may be here permitted to anticipate.

'During my long life, Sir,' said he, addressing a friend in New-York, 'I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and had occasion to remark, the character of my now deceased friend from his very early boyhood, and can truly say that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this vale of tears, it has been a gratification to me to expect that I should leave behind me a brother whose past zeal and labours were a pledge that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss and that of the Church<sup>g</sup>.'

But this is anticipation. For nineteen years was he spared to the Church over which he was now placed.

By the consecration of these two new bishops, a state

<sup>f</sup> Consecration Sermon, 1811.

<sup>g</sup> Schroeder's Sermon, p. 66.

of things was avoided, full of anxiety at least, if not of peril, to the Protestant Episcopal Church. This addition of numbers contributed also to give greater weight to the legislative acts of the House of Bishops. At the two preceding General Conventions that House had consisted but of two members, and at the latter of these, Bishop White, anticipating his being left alone, had canvassed, as he states<sup>h</sup>, in his own mind whether one individual could be considered as constituting 'a House.' Fortunately, this *moot* question he was not called upon to decide.

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‘THE AMERICAN EPISCOPATE.

There have been consecrated for the American Church, to this date *thirty-one* Bishops ;—Bishop Seabury, of Connecticut, by Bishop Kilgour, of the Scottish Episcopal Church, Bishops Petrie and Skinner being present and assisting; Bishops White of Pennsylvania, and Provoost of New-York, by the Archbishop of Canterbury, [Moore,] the Archbishop of York, [Markham,] the Bishop of Bath and Wells, [Moss,] and the Bishop of Peterborough, [Hinchliff,] being present and assisting; Bishop Madison, of Virginia, by the Archbishop of Canterbury, the Bishops of London and Rochester being present and assisting; Bishop Clagget of Maryland, by Bishop Provoost, Bishops Seabury, White, and Madison being present and assisting; and Bishops Smith, of South-Carolina, Bass, of Massachusetts, Jarvis, of Connecticut, Moore, of New-York, Parker, of Massachusetts, Hobart, of New-York, Griswold, of the Eastern Diocese, Dehon, of South-Carolina, Moore, of Virginia, Kemp, of Maryland, Croes, of New-Jersey, Bowen, of South-Carolina, Chase, of Ohio, Brownell, of Connecticut, Ravenscroft, of North-Carolina, Onderdonk, of Pennsylvania, Meade, of Virginia, Stone, of Maryland, Onderdonk, of New-York, Ives, of North-Carolina, Hopkins, of Vermont, Smith, of Kentucky, M’Ilvaine, of Ohio, Doane, of New-Jersey, Otey, of Tennessee, and Kemper, Missionary Bishop for Missouri and Indiana, all by Bishop White. Of the whole num-

<sup>h</sup> White’s Memoirs.

ber fourteen have died. The House of Bishops now consists of the *seventeen* whose names follow, in the order of seniority. BISHOP WHITE, Presiding Bishop, now in the fiftieth year of his Episcopate, Bishops Griswold, Moore, Bowen, Chase, Brownell, H. U. Onderdonk, Meade, Stone, B. T. Onderdonk, Ives, Hopkins, Smith, M'Ilvaine, Doane, Otey, and Kemper<sup>1</sup>.'

<sup>1</sup> Missionary Bishop.

## CHAPTER X.

*A. D.* 1811. *Æt.* 36.

Controversies before and after his Election—Rev. Cave Jones—Character—‘Solemn Appeal’—Result—Claim of Bishop Provoost—How settled—Decision of the Convention—Separation of Mr. Jones from Trinity Church—His latter Years.

It is painful to open the scene of Bishop Hobart’s apostolic labours with a picture foreign to their holy and peaceful spirit, yet so it is. His election had not been unanimous; nor could such agreement well be anticipated; for, however prominent his claims on the score of talent, zeal, and useful labours, yet on that of age, experience, and as many thought, of prudence, there were others who stood before him: he was besides but an assistant minister, and not the oldest of those assistants, in the parish of Trinity Church. Many, too, mistaking in him the energy of duty for the promptings of a selfish ambition, predicted danger to the Church from the too rapid elevation of such a spirit.

Under the best of circumstances, the path to greatness is said not to be smooth; but with him it was through an ordeal as of fire; amid the war and strife of tongues had he to reach that station which all subsequently acknowledged he both merited and adorned.

He was now in the thirty-sixth year of his age, and prepared to enter with all the vigour of that early but ripe manhood, upon his arduous and responsible duties. But he found himself stopped, as it were, at the threshold; thwarted by an opposition in which doctrinal opinions and personal hostility were mingled up with vague and wide-

spread doubts as to the validity both of the principle and manner of his consecration<sup>a</sup>.

But it was personal jealousy which brought to a head these vague doubts and suspicions, and awakened against him a fierce hostility which wounded deeply not only his peace but that of the Church at large. Far be it from the present writer willingly to rake up the ashes of personal controversy, or wantonly to invade that peace which death has sanctified; but not only is its notice essential to the narrative of Bishop Hobart's life as a matter of fact, but, as well observed by another, such notice may not be 'without its bitter and wholesome uses to those, who, on light and trivial grounds, may hereafter be disposed to disturb the peace of the Church<sup>b</sup>.' But to understand this, it is necessary to look back to the circumstances which preceded his election.

Connected with Dr. Hobart, as his junior assistant in the parish of Trinity Church was the Rev. Cave Jones, his associate, therefore, and daily companion in duty, but in all traits of character essentially opposite. To take the contrasted picture from one who knew both well, though personal feeling may somewhat overcharge it, 'The one was cold, formal, and stately in his manners; the other all freedom, cordiality, and warmth. The one was sensitive, suspicious, and reserved; the other communicative, frank, and confiding. The one nurtured resentment, kept a record of hasty sallies of feeling and unguarded sayings, and magnified infirmities into glaring faults; the other never received an offence without seeking at once to have it explained, in order that it might be over and forgotten, and never gave it without making a prompt and ample atonement<sup>c</sup>.'

<sup>a</sup> This refers to the incidental omission by the consecrating bishop of words argued by his opponents to be essential, 'in the name of the FATHER, of the SON, and of the HOLY GHOST.' (See White's Memoirs, p. 287.)

<sup>b</sup> Berrian's Narrative, p. 128.

<sup>c</sup> Berrian's Narrative, p. 130.

With such an associate, (though we would fain hope the picture darker than the original,) that there should have been but little sympathy is not to be wondered at, nor that offence should sometimes have been given, when not meant, to one thus ready to take it. But with most men, and under ordinary circumstances, these are matters which are forgotten or forgiven. That they were not so in the present case, certainly augurs something wrong in the mind that retained a remembrance of them. It was, doubtless, an envious mind. Mr. Hobart's elevation presented itself to him as the triumph of a rival, and under the influence of such feelings, he shaped his course. While the election was still pending, he put forth what he termed his 'Solemn Appeal to the Church,' recapitulating at large, what a better mind would have buried in oblivion, those petty contentions which no man, perhaps, can always avoid, but which, certainly, few men are less likely than Mr. Hobart to have provoked. These grievances, detailed and accumulated, perhaps distorted, but certainly exaggerated, very often, too, wholly imaginary, were here studiously set forth by a jealous pen, brought before the tribunal of the public, and urged upon 'Churchmen' as conclusive argument against Mr. Hobart's fitness for the high office of Bishop. It was an ordeal, certainly, which nothing could have stood save 'pure gold.' But Christian sincerity is that pure gold, however alloyed it may be by human infirmity. His character came forth, therefore, unstained; the blow aimed against him fell harmless, or rather, the weapon cast by the hand of jealousy fell back, with retributive justice, on the head of him who hurled it; becoming, even as it were, a millstone about his neck. He never rose under the recoil.

But the evil was not all neutralized. Though the publication failed to defeat Mr. Hobart's election, it yet cast a firebrand into the Church which was not soon extinguished.

How far too, it broke in upon the internal peace of the one thus maligned, those who knew his keen sensibility,

can best judge. Such wounds, however, while he felt deeply, he showed not openly: their influence was to be seen only in the redoubled energy with which he devoted himself to whatever course of duty had exposed him to them. Such is ever the nature of strong minds—that which with weak ones abates ardour, with them only excites it; danger and reproach and persecution are but stimulants, and bring forth not fear but confidence.

To this personal and bitter opposition the peculiar circumstances of the Diocese, as already recorded, gave for a time an unfortunate though temporary credit; the dubious rights of the retired Diocesan, Bishop Provoost, being called up to sanction disobedience to the authority of the new assistant; altar was thus raised against altar, and for a time, division, if not schism, seemed to be impending over the Diocese.

This ill-judged claim on the part of Bishop Provoost was made public through a letter addressed by him to the Convention of the following year, (October 1812;) in which, after stating the grounds on which he argued his act of resignation, made ten years before, to be invalid, he goes on to add;—

‘I think it my duty to inform you, that though it has not pleased God to bless me with health that will enable me to discharge all the duties of a diocesan, and for that reason I cannot now attend the Convention, yet I am ready to act in deference to the resolution<sup>d</sup> above mentioned, and to concur in any regulations which expediency may dictate to the Church; without which concurrence, I am, after the resolution of the House of Bishops, bound to consider every Episcopal act as unauthorized.’

To this communication was attached his signature, as ‘Bishop of the Protestant Episcopal Church in the State of New-York, and Diocesan of the same.’

The record of such an act of weakness on the part of one who should be wise as well as good, is, to a Church-

<sup>d</sup> Of the House of Bishops.

man, painful, but it affords perhaps a needful lesson; first, to the higher councils of our Church, that they guard, in future, against all such anomalies in legislation; and, secondly, to our Bishops, individually, teaching them to labour and to die in the duties of their high vocation, lest, haply, they add another instance to the one here recorded, of the feebleness of age being abused to the purposes of personal ambition, intrigue, or schism.

The answer, on the part of the Convention, is contained in the following preamble and resolutions, a copy of which was forwarded to all the Bishops of the Church. As settling an important principle in our Church polity, and bearing so intimately on the official rights of Bishop Hobart, they are herewith subjoined.

‘Whereas by the Constitution of this Church the right of electing the Bishop thereof is vested in, and appertains to the Convention of this State: and whereas the jurisdiction of the Bishop of the Protestant Episcopal Church as the Diocesan thereof may be resigned, although the spiritual character or order of the Bishop is indelible; and such resignation, when the same is accepted by the Convention, creates a vacancy in the office of Diocesan Bishop of the Protestant Episcopal Church in this State: and whereas the Right Rev. Samuel Provoost, D.D., being then the Diocesan Bishop of the said Church in this State, did, on the third day of September, in the year of our Lord one thousand eight hundred and one, resign his Episcopal jurisdiction of this Diocese to the Convention of the said Church in this State; and the said Convention did on the next day accept the said resignation, and on the following day proceeded to the choice, by ballot, of a person to succeed the said Diocesan Bishop; and thereupon the Rev. Benjamin Moore, D.D., was unanimously chosen by the Clergy and Laity, and received from them, as Bishop elect of this Church, the testimonial required by the Canon of the General Convention: And whereas the said Benjamin Moore was, on the eleventh day of the said month of September rightly and canonically consecrated into the office of Bishop of the said Church, and from that time hath exercised the powers and jurisdiction of Diocesan Bishop in this State: And whereas this Convention hath been

given to understand that doubts have been entertained whether the office and jurisdiction of Diocesan Bishop became vacant by the said resignation and acceptance thereof, and whether the said Benjamin Moore was of right the Diocesan Bishop of the said Church in this State by virtue of the election and consecration herein before mentioned : And whereas this Convention hath further understood that since the last Convention the said Bishop Provoost hath assumed, and by his letter this day read in Convention does claim, the title and character of Diocesan Bishop :— Now, therefore, in order to obviate the said doubts, and with a view to restore and preserve the peace and order of the Church, this Convention doth hereby resolve and declare,

That the Right Rev. Samuel Provoost, from and immediately after the acceptance of his resignation by the Convention of the Church in this State, ceased to be the Diocesan Bishop thereof, and could no longer rightfully exercise the functions or jurisdiction appertaining to that office ; that having ceased to be the Diocesan Bishop as aforesaid, he could neither resume, nor be restored to that character by any act of his own or of the General Convention, or either of its Houses, without the consent and participation of the said State Convention, which consent and participation the said Bishop Provoost has not obtained ; and that his claim to such character is therefore unfounded.

And further this Convention doth declare and resolve, that the spiritual order of Bishop having been canonically conferred upon the said Benjamin Moore, he became thereby, in consequence of the said previous election, *ipso facto*, and of right, the Diocesan Bishop of the Protestant Episcopal Church in this State ; and as such, well entitled to all the jurisdiction and preeminence belonging to that office, and which have been, and may be, canonically exercised by him personally, or through his coadjutor, in the said character.

And this Convention, in their own names, and for the Protestant Episcopal Church in this State, do hereby solemnly declare and acknowledge the said Benjamin Moore, and no other person, to be their true and lawful Diocesan Bishop ; and that respect and obedience ought of right to be paid to him as such <sup>e</sup>.

In this emergency Bishop Hobart was found wanting

<sup>e</sup> Journal of Convention, 1812, pp. 12, 13.

neither to himself nor to the office he had undertaken. Personal charges he refuted, if refutation they needed, by facts and testimony; his official rights he vindicated, by argument so conclusive, as for ever to settle the question, at least, with all disinterested reasoners. The late Brockholst Livingston, than whom few men were more competent judges of acute reasoning, stated to the writer, that Bishop Hobart's argument had completely converted him; that one of the most lucid pieces of reasoning he had ever met with was his exposition of the dividing lines of spiritual authority and ecclesiastical jurisdiction.

The practical question, however, was settled, where alone it could be settled, by the Convention of the Diocese, and, as before hinted, to the ruin, in public opinion, of the unhappy individual by whom the contest had been begun and mainly carried on. A separation was called for by Trinity parish, with which Mr. Jones was connected as assistant minister, referees agreed upon, and an award made. This award, after many delays on his part, both legal and personal, he at length absolutely refused to abide by. The power of suspension from the ministry was then called in as a last resort, but upon his eventual, though tardy compliance, removed.

His closing years were passed as an instructor of youth and chaplain in the navy, labouring in both vocations so faithfully and successfully, as to make Churchmen willing, not only to forgive, but, what was harder, to forget the past. Now that the grave has closed over the memory of all injuries, whether given or received, let the story stand as an abiding lesson of prudence and of peace, as a fresh persuasive to that grace of Christian charity, which, while binding upon all, is yet peculiarly incumbent upon those who are called to be unto their flock ensamples of every virtue.

## CHAPTER XI.

*A. D. 1811. Æt. 36.*

Annoyances of anonymous Critics—Letter to the Author—Letter from Dr. Kollock—His subsequent History—General Character of Episcopate from 1813—Amount and Variety of Duties—Pastoral Charge—Letter to a Member of his Church—Episcopal Charge—Interest taken in the Missionaries—Anecdote—Kindness of Heart—Rev. Mr. Buckley—Letter in relation to the Scheme of a new religious Magazine.

THE first two years of Bishop Hobart's Episcopate were, as may well be imagined from the above narrative, years of trial and turmoil; hostility, personal as well as official, meeting him even in his nearest circles. Nor was the well-meant kindness of friends always without its annoyance. Among the minor objections made to him as Bishop, personal appearance and manners had not been forgotten. With a view to the removal of this stumbling-block, it was more than once recommended to him, by friends more zealous than wise, to throw off his old familiar manner and assume more dignity and reserve. His answer to one influential friend is remembered, and is what became him, and might have been expected from him;—‘Undignified,’ said he, ‘I must ever be, if I cannot be otherwise except by doing violence to my feelings and my nature.’ But the form in which such advice generally came was that of anonymous letters, numbers of which have come into the author's hands, casually preserved among the Bishop's papers. From among these the following is selected, not only to give an idea of the variety of petty annoyances to which he was subjected, but also as touching a subject where it has been already acknowledged the critics had ‘some ground to stand upon.’

## TO BISHOP HOBART.

‘An Episcopalian, ardently devoted to the Bishop, and an admirer of his ministrations, yet wishing to have every thing perfect from him, and calculated to serve for an example in his Church, relies on the kindness and acknowledged candour of his pastor, to excuse him, if he points out some few inaccuracies, as he considers them, in his phraseology or pronounciation.

Dezign and dizzemble, (like every other minister in the Church.)

The River Jurdan.

Gethered together.

Baptism and schism, in three and two syllables, baptizum and schizum.

Noo, doo, dooty, for new, due, duty ; for join and enjoin, jyne and enjyne ; sâcrifice, it is believed, should be sâcrifice ; and sóvereign, súvrin ; râtional, râtional.

“We humbly beseech thee with thy favour”—

The writer contends (as, indeed, is adopted by one or two of our clergy) that it should be read, “those evils which the craft and subtlety of the devil, or man worketh against us”—meaning, that the craft and subtlety should be applied to the devil, (these being, perhaps, pre-eminently his characteristics,) and the other evils those (which) man worketh against us.

The Bishop has *got* a good fight at Ephesus, but has not yet quite gotten himself the victory.

All things vis-able and invis-able.

Cum gratiâ recipiatur,

LAICUS.’

The following note to the author, who was then residing at his quiet country parish of Hyde Park, shows how far these things moved him.

## TO THE REV. J. McV.

‘New-York, November 9, 1811.

Rev. and dear Sir,

It gives me the greatest pleasure to see you so seriously engaged in the labours of your ministry. I almost envy you your happy retirement ; with sufficient calls of duty to admit of your

usefulness, and none of those perplexing cares that encroach on the plans of study and the joys of domestic life. A clergyman, usefully situated as you are, surrounded by all his friends, and with all the pleasures of rural life, has many things for which to be thankful. Perhaps, hereafter, the calls of duty may lead you to more public scenes, and then, I think, if you should feel as I do, you will more fully appreciate your present enjoyments.

I am very sincerely yours,

J. H. HOBART.'

The following is the last letter found from an early friend, whose subsequent course was marked by trouble and error certainly not traceable to the intimacy this narrative commemorates.

FROM REV. DR. KOLLOCK.

*Savannah, 1811.*

My dear Hobart,

It is late on Saturday afternoon, and my sermons are not finished for to-morrow, yet I cannot permit the *Juno*, which sails in the morning, to depart without a few lines to assure you that neither interposing seas nor difference of communion can diminish my love and esteem for you. Wherever my lot may be cast during the years I have to spend on earth, my heart shall ever be warmed with affection to you, and till its last throb, I shall not cease to regard you as a faithful, tender, and long-tried friend.

Since my return I have been unusually occupied. I arrived in the height of sickness, and for some time was standing at the couches of the dying, and over the graves of the dead. How deeply ought such scenes to teach us to look for a more durable portion than this world can give!

My health has never been better than since my arrival, and I hope soon to acquire again the habits of a student. I have become a true Presbyterian in my regimen. This produces such a lightness of body, and vigour of mind, that I shall persevere in it during my life.

I have begun to my people the life of our Saviour in the form of sermons. I hope the study and contemplation of this "great exemplar" will not be lost upon myself, and will be useful to my flock. I shall devote all my powers to this course of sermons.

They embrace subjects which deserve to engross all the energies of the mind. If you meet with any new works that are *really good*, and that will assist me, be so kind as to purchase them for me ; and also, (if you are not using it, and if you do not feel any apprehension of its being lost on so long a voyage,) lend me Bishop Taylor's Great Exemplar. It shall be carefully used and safely returned.

The pews of my church were rented about a fortnight since, at public auction, (which has always been the custom here,) for the ensuing year. The rents amounted to seven thousand six hundred and eighty-eight dollars ; a strong proof that the people are not indifferent to the public ordinances of religion. We want more churches here very much, and I find, with great delight, that the vestry of the unfinished Episcopal church have at last resolved to complete it. Next year they intend to have it ready for public worship, when they intend sending on a call to Mr. Beasley. Were he with me, I should indeed be happy.

How proceeds the "bellum Episcopale?" have any new champions appeared on either side? Write me particularly concerning the progress of the controversy, though it does not appear to me of the same consequence as to you, yet I must be interested wherever you are one of the combatants.

Adieu, my dear Hobart, it is so dark that I cannot see to proceed.

Your sincere friend,

H. KOLLOCK.'

The subsequent trouble above alluded to in relation to this friend was his suspension from the ministerial office by the Presbytery to which he belonged, grounded upon his declaring himself independent of their authority. In the month of July, 1813, he had addressed, it seems, to the Moderator of the Presbytery of Harmony, the following letter.

' Dear Sir,

Educated in a part of the country where there was no dispute between Presbyterians and Independents, I had taken it for granted that Presbyterianism was plainly founded on the word of God,

and supported by primitive antiquity. In order to satisfy the doubts of some of my people, I entered into an examination of this question. The result of my inquiries was contrary to my expectation. I have in vain sought for a scriptural foundation for that form of government to which I once subscribed *ex animo*, and, under my present views, I feel it my duty to withdraw, and I *hereby do withdraw from the Presbyterial government.*'

Upon this formal act of renunciation the Presbytery proceeded, very properly, to depose him from all those ministerial functions, the source of which he had thus denied and rejected. The result was his becoming the pastor of an independent Presbyterian church, which thus rebutted by solemn argument, conclusive too against those to whom it was addressed, the principle maintained by the Presbytery, 'that the same power that ordains has a right to depose;' and we commend it to the serious reflection of such as are inclined to cast off an order of apostolic succession and government in the ministry. 'Is it possible,' say they, 'they did not know that Luther, and Zuinglius, and Cranmer, and Knox, and a host of other worthies, were admitted to the ministry in the Papal Church, were excommunicated by the same Church, and yet, that the validity of their ministry was never doubted but by Papists?' Upon the doctrine of parity in the ministry this is unanswerable; independence is the necessary result of equality. It is reasoning that can be answered only by the maintainers of an organized Church and ministry. Had Mr. Hobart's friend but rightly recognised the first great truth,—CHRIST hath established a *visible* Church—then the inquiry, Where is it? would doubtless have led him to a better haven than the restless waves of 'Independency.' Had the work he borrowed from his friend been 'Hooker,' instead of 'Taylor,' such would probably have been his conclusion. The above particulars of his history are drawn from a communication containing them addressed by Dr. Kollock to Bishop Hobart; it was found among his papers, simply endorsed,

but without either note of answer or comment. It is due, however, to Dr. Kollock's memory to add, that the language of those who knew him best, exhibit him as useful and highly beloved. In a letter of the congregation they say; 'We humbly yet sincerely supplicate ALMIGHTY God, that he will be pleased in much mercy, long to preserve a life eminently useful to the Church at large, and the source of great and unspeakable comforts and consolations to the individuals of this congregation in particular.'

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From this period (1813) Bishop Hobart's performance of duty assumes a new aspect; though but assistant in name, the diocesan duties were wholly his own, both in labour and responsibility. Bishop Moore's state of health precluded him from aiding in the one, his good sense, and general confidence in his assistant, withheld him from interfering in the other, though more than once urged to do so by those who valued practical trifles above Christian peace and harmony.

The remainder of Bishop Hobart's life, to take a bird's-eye glance of what lies before us, was spent in the high duties upon which he now entered. It was a life happy to himself, and blessed to the Church over which he presided: it was one, too, though that may seem needless to add, of uninterrupted labour, both of mind and body: up to the period of his visit to Europe, to which ill health drove him, after twelve years of toil, we find scarce a moment's cessation from the calls of duty, official, professional, and personal.

His new duties were superadded to his old: as a parish minister of Trinity Church, he was still bound to, and still performed his full share of parochial labour in its three congregations and churches, and as rector of the parish, to which station he was called on the resignation of the Rev. Dr. Beach, in 1812, though nominally but 'assistant,' new cares and responsibilities came upon him,

and those neither few nor light. Nor were these pluralities sinecures: to a mind like his, station never can be without toil; on the contrary, he laboured in each as if it were his sole vocation.

But we will here use the words of one who speaks from personal knowledge:

‘In Trinity Church, though both bishop and rector, he claimed no exemption from any of them on account of his multiplied engagements, but preached as regularly in his course as the ministers who were associated with him, and attended with the same cheerfulness to every parochial call. Indeed, he seldom availed himself of those opportunities of leisure which, it might have seemed, he needed, but took more pleasure in giving relief to others than in enjoying it himself. I have especial reasons for a grateful recollection of his kindness in this respect, which was so often shown to me during a season of declining health, as to lighten labours which would otherwise have been oppressive <sup>f</sup>.’

To the parish of Trinity his services were invaluable. Besides what was external, in its spiritual care his labours became more abundant, and their results more evident every year he was connected with it. His appearance in the pulpit was ever the signal for redoubled attention, an attention well repaid by a flow of earnest, impassioned eloquence which was now exalted in fervour in proportion as he felt higher responsibilities resting upon him <sup>g</sup>.

Among the evidences of that care and watchfulness, which, however busy, seemed to overlook nothing that bore the aspect of duty, the following letter may be taken:

‘*New-York, March 19th, 1813.*

Madam,

I have no doubt that you do not suppose me ignorant of your disposition to leave our Church, and to join the communion

<sup>f</sup> Dr. Berrian's Memoir, p. 148.

<sup>g</sup> Berrian, pp. 149-152.

of another. I have made some unsuccessful efforts to see you, in order to converse with you on this subject, and should have persevered in my intention, if I had not supposed that such an interview would not be agreeable to you. Considering, however, my station in the Church, and the relation which I bear to you as a minister of the congregation to which you belong, I hope you will not deem it a violation of esteem and respect, if I earnestly entreat you to review very seriously the motives which induce you to forsake the Church which has nurtured you, and in which your first vows were made to GOD. To forsake a Church sound in its doctrine, apostolic and valid in its ministry, and primitive, pure, and evangelical in its worship, can never be justifiable. I make no invidious comparisons of our Church with others; but certainly, whatever may be the imperfections of the preaching of its ministers, its doctrines are sound and scriptural, and its ministry apostolic; and it possesses a blessing which cannot be too highly prized—a pure, primitive, and evangelical form of worship. In this Church Providence has cast your lot. To leave it because you think you derive more edification from the preaching of others, believe me, Madam, can be in no respect justifiable. Our communion with the divine Head of the Church is to be kept up principally by a participation in the ordinances and the worship of the Church, and not merely by attendance on preaching. If any person does not derive edification from the service of our Church, in every part of which JESUS CHRIST and his merits and grace are set forth as our only hope and strength, the fault must be in himself, and not in the service of the Church, or in its ministers.

But this plea of greater edification from the preaching of others, makes the feelings of each individual, and not his judgment—the performance of the minister, and not the nature of the Church—the standard by which he determines with what Church he shall commune. A Church may be very unsound and erroneous in its doctrine, the constitution of its ministry, and the mode of its worship; and yet, if a person thinks he is edified by the preaching of a minister of that Church, according to this plea of edification, he is justifiable in joining it. This same plea of edification may, therefore, lead a person to attach himself to any Church, in which his feelings happen to be interested. I have known it urged as a reason for joining the Roman Catholic Church.

Our Church certainly makes the fullest provision for the spiritual wants of her members ; and would they but humbly, diligently, and faithfully unite in the services of the Church whenever there is an opportunity, they would not fail of being advanced in the Christian life, and prepared for heaven.

Let me, then, earnestly and respectfully ask you, Madam, if you are able to prove that the Church in which Providence has placed you is unscriptural in doctrine—that its ministry is not valid—or that its mode of worship is not primitive and evangelical ? Unless you are satisfied that this is the case, believe me, and pardon my plainness, in leaving that Church, you will discover to the world a changeableness which will cause your “good to be evil spoken of ;” and you will be guilty of the sin of schism, which, however it may be considered by the world, an inspired Apostle considered as a “deadly sin.”

And, Madam, let me also respectfully remind you that even if you were justifiable in leaving our Church, you would not be correct in joining any other until you had read its confession of faith, and ascertained that all its doctrines, as well as its ministry and mode of worship, were scriptural, apostolic, and primitive.

I have thus endeavoured to discharge my conscience of the guilt, which, I conceive, will be incurred in forsaking the communion of our Church ; and believe me, that all my remarks have been directed by sincere esteem and respect for you. On this subject you and I will both have to render an account to our Master in heaven.

To his grace and blessing I commend you.

I remain, very sincerely,

Your friend and brother,

J. H. HOBART.’

As head of the Church, the ecclesiastical concerns of the Diocese all rested upon him, requiring not only much thought, and labour, and freedom of access at all hours, but the maintenance of a most burthensome correspondence relating to the needs of existing churches, the demand and application for new ones, the wants and the wishes of every clergyman in his Diocese, every candidate, and every missionary. Of all these, their poverty, their

troubles, their sorrows, were poured out upon him, by word and by letter, in a fulness of filial confidence, not only that he *would*, but that he *could* help them; and all this with a minuteness of detail, as if he had no other business in life than to labour at redressing them. Nor were they far mistaken; for as there was nothing he *would* not do for them, so were there few things that with his energy and influence he *could* not.

What, for instance, might not be expected from the heart of one, of whom such a circumstance as the following may be remembered. Hearing that one of his clergy<sup>h</sup>, a man of plain understanding, but genuine worth, in a country parish not far distant from the city, was esteemed dangerously ill, and had no Christian friend near him, he immediately procured a conveyance to him, administered with his own hands the last offices of religion, and leaving the chamber of his dying *brother*, burst into a flood of tears, and was, as described by the friend who accompanied him, 'literally convulsed, for a time, by the violence of his grief.'

To his biographer it has been full payment for the labour of looking over the voluminous official correspondence of Bishop Hobart to see the evidences of the unbounded love and reposing confidence every where placed in him. One from a distant diocese thus begins, 'I feel assured, that, amidst your ever-pressing duties, you will gladly receive a few lines from one who most sincerely esteems, nay, *loves* you.' From his own diocese, it was always like children calling upon a father; 'I am aware,' says one, 'that your time is fully occupied, yet I feel that I am writing to one who, if need requires, is willing to render me a favour.' 'Perhaps I ought not to trouble you,' says another, 'but have the less hesitation to do so, from your known kindness to others;' and if such was their trust in his personal kindness, much more confident were they when it concerned the interests of the Church.

<sup>h</sup> Rev. Mr. Bulkley, of Flushing, (L.I.)

The following, though somewhat grandiloquent, is their usual tone: 'When a church is languishing and destitute, like sheep without a shepherd, in danger of being scattered abroad, to whom shall they look on earth for advice and assistance but to their head,' &c.

When we add to these calls upon his time all the Church societies, of each of which he was the active head, and the labours of the pen and press, which were so unintermitted that by most men they would have been deemed sufficient toil—when we take all these into consideration, it certainly exhibits a picture of energetic life and laborious duty, such as few men could have borne, and fewer still would have been willing to undertake, but which was by Bishop Hobart both undertaken and borne with a resolution that never faltered, a cheerful spirit that never sunk under difficulties, and a temper of warm-hearted kindness which ingratitude could not make cold, nor hostility ever embitter.

In his more immediate episcopal duties, as Bishop Hobart could receive no aid, so he seemed far from needing any,—it was to him a labour of love; and the discomforts and even perils of his far journeyings into the new settlements of the diocese only seemed to inspire the spirit of a missionary, as they often called him, to his privations and toils. What constituted his reward for these labours may be judged of by the tone in which he narrated them. In his address to the Convention of 1813, after detailing the particulars of his visitation, he proceeds:

'In many other places, congregations, who regularly assemble for worship, are prevented from erecting churches by the slenderness of their means. I have sometimes, however, witnessed in the humble dwelling, or in the log school-house, the service of our Church celebrated by the people with a fervour and propriety not always apparent in the splendid edifice. We cannot doubt that this service was acceptable to that gracious Being who requires to be worshipped in spirit and in truth, with a humble and

a contrite heart. But still it is due to his honour and majesty, that he should be worshipped in buildings at least decent and commodious, and solemnly set apart to the adoration of his great name.

As an example of the pious fervour which prevails in many congregations, too poor and humble either to erect a building for worship, or to obtain the stated services of a minister, I cannot refrain from mentioning the congregation at the Ochquaga hills, Broome county. In this retired district a congregation was organized about seventeen years since by the Rev. Mr. Chace, then a missionary. From that time until I visited them, with the exception of the services of the Rev. Jonathan Judd, who, when a missionary, spent a few weeks with them, they have only enjoyed three or four times the ministrations of the Rev. Mr. Nash, who, amidst the multiplicity of his labours, sought and cherished this destitute congregation. And yet, notwithstanding these disadvantages, they have kept themselves together; they have regularly met for reading the service and sermons; and I found among them a knowledge of the principles of our Church, and a fervent attachment to its doctrines and worship, which astonished and gratified me. Confirmation was administered to about thirty persons, and the holy communion to as many. Could you have witnessed, brethren, the expressions of their gratitude, and their earnest solicitations, accompanied even with tears, for only the occasional services of a minister, your treasure and your prayers would have been poured forth to gratify them. I had not the treasure, but most assuredly I gave them my prayers, and I promised them my best exertions. I cannot leave their case, without applying it to establish the importance and inestimable value of our liturgy. But for that liturgy, and the constant and faithful use of it, the Episcopal congregation at the Ochquaga hills, and doubtless in many other places almost equally destitute, would long since have become extinct.'

No wonder with such daily and heart-touching calls that diocesan missionaries was what he pleaded for, and that until his own children at home were fed, who were crying to him for bread, he was not forward to cast abroad that on which they depended.

One, however, of his previous labours he found himself compelled to cut off, the editorial charge of 'the Churchman's Magazine.' On his accession to the episcopate he had transferred it to the charge of his friend, the Rev. Dr. Rudd, of Elizabethtown, N. J.; but that such transfer was far from diminishing his watchful care over the interests to which it related, may be judged from the following letter in answer to a scheme of a more lax and popular kind in a neighbouring diocese. The letter is given at large as exemplifying both his character and his views.

'My dear Sir,

Your proposals in your first letter placed me under no small embarrassment. On the one hand I could not be insensible to the singular advantage which any publication would enjoy from talents, erudition, and taste so distinguished as yours; but on the other hand, it appeared to me (and your proposals evince the truth of my conjecture) that you contemplated a miscellany very different in design from the Churchman's Magazine. It is the object of your publication to support and enforce the points of coincidence among Christians, "discarding those on which there must be a difference of opinion." Whether such a plan, however feasible in theory, is capable of being reduced to practice, or whether, if vigorously carried into execution, it would not exclude from the work many important doctrines of Christianity, are inquiries which appear to me worthy of consideration.

In my humble judgment, a publication which does not support and defend these points, gives up the distinctive principles of our Church, which the brightest luminaries defended while living, and consecrated in their deaths; and ceases to contend for Christianity in her primitive, purest, and fairest form. Some of these principles, indeed, may be unpopular, and though in reality they only can permanently secure "the unity of the spirit in the bond of peace," the advocates of them may be supposed to be influenced by a sectarian spirit; but this imputation ought not to have any more effect in deadening his zeal, than the opprobrium of being a sect every where spoken "against," had on the first defenders of the Christian Church.

Satisfied, too, I am, that the display of these principles, and the zealous defence of them have most essentially contributed to revive and increase our Church. In a late visitation through the Diocese, in company with Dr. Bowden, I found some of the most enlightened and zealous members of our Church, and persons of influence and standing in society, who traced either their conversion to the Church, or the confirmation of their attachment to it, to the display and defence of its principles in the various writings which from time to time have appeared; and most certainly to the same cause may be traced the zeal and spirit of the young men in this quarter, who have lately entered the ministry, and of others who are preparing for it.

These views, in connection with other circumstances, naturally excited the desire that the Churchman's Magazine should continue to support the principles which it has hitherto maintained, and that it should be conducted on a plan, which, without aspiring to high literary merit, would give the plain people of our communion what they much want, plain and solid religious information; and that of course it should be afforded at a price which would render it accessible to persons of this description. Your publication appears to aim principally at gratifying readers of a higher order, and the price will necessarily prevent its general circulation.

My cares and duties always prevented that attention to the work which was necessary to raise it even to the humble standing which I was desirous it should attain; and the change of my situation, and consequent increase of my cares and duties, entirely interfered with my charge of the work, I have at length concluded to fall in with a suggestion of the Rev. Mr. Rudd, and to transfer the publication of it to Elizabethtown.

I know you will not be displeased with the candour with which I address you. I cannot repress, however unpleasant, the apprehension, that your views of the best mode of advancing the interests of our Church, differ in some respects from those which, in common with others, I have been accustomed to entertain. Yet that very liberality which I sometimes fear will lead its votaries into an indifference to those distinctive principles which to the glory of our Church, have preserved her from the assaults of heresy, schism, and enthusiasm, will prompt you to excuse in me this honest difference of opinion, to believe me sincere in the sen-

timent that the prudent, the resolute, and dispassionate defence of those doctrines, of that ministry, and of that worship, which distinguish our Church from other Christian societies, is not incompatible with the promotion of the endearing charities of life, with strengthening the bonds of society, but is, in fact, the surest way of extending the kingdom of the Redeemer. Accuse me not, my dear Sir, of assuming the office of a senior, in regard to one for whom, on many accounts, I feel veneration and esteem ; but it did not appear to me possible, without this candid exposition, to account to you for my wishing to continue the Churchman's Magazine, under its present title, and on its original principles ; and independently of this consideration, I felt prompted to indulge the liberty, which I trust you will excuse, of expressing to you my fears (I wish they may prove erroneous) that little good is to be expected to our Church from a publication, which, though it may not "abandon an iota" of her discriminating tenets, discipline, and worship, certainly asserts its claims to patronage on its determination to keep them entirely out of view, as those "subordinate subjects on which there must be a difference among Christians," as the only means of discarding that sectarian spirit so long at variance with the spirit of amity and the bond of peace.

You see, my dear Sir, I have occupied the whole of my paper, and I have trespassed long on your patience ; I conclude with assuring you that

I am, very truly, &c.

JOHN H. HOBART.'

The argument of this letter seems to have been for a time conclusive, but the Churchman's Magazine soon after this, coming to a violent end, through the destruction by fire of the printing-office and its contents, the scheme was renewed in a more open field of patronage, but, as the Bishop augured of it, was found wanting in a substantial basis, and soon fell to the ground.

In October of this year (1812) he had the pleasure of paying a visit to his native city, to unite in the consecration of the Rev. Theodore Dehon, D. D., for the Diocese of South-Carolina, being the second in its episcopate, and

following after an interval of eleven years—the Right Reverend Robert Smith, its first bishop, having died in 1801. The consecration was held in Christ Church, Philadelphia, a church of many holy thoughts to one who had been baptized, confirmed, and ordained within its sacred walls; and who was now engaged at the same altar in conferring upon another the apostolic office and benediction.

## CHAPTER XII.

A. D. 1813. *Æt.* 38.

Duties performed in 1813—Address to the Convention—Three leading Points of Policy, 1. Missionary Cause; 2. Observance of the Liturgy; 3. Ministerial Education—Letter to Mrs. S. on the Subject—Theological Grammar School—Objects—Failure—Letters—Col. Troup—C. F. Mercer.

As this year (1813) may be considered the first in which Bishop Hobart was free to carry forward his views of Episcopal usefulness, it may be well to examine the evidences it affords of his labours and his policy. In the course of the year he extended Episcopal visitation to thirty-three parishes scattered over his extensive Diocese, travelling in it more than two thousand miles; held confirmation in twenty-three churches—confirming eleven hundred persons, and ordaining seven.

In his address to the Convention, he urges mainly upon their consideration the three following points, which may be considered, in truth, as the pillars of his whole subsequent policy.

First. The necessity of *missionary* labour, as the only adequate means of meeting the spiritual wants of a scattered population. His previous exertions in this good cause have been already mentioned. He now recommended to the Convention a higher course, the adoption of a *canon*, in place of his *resolution* of 1808, for the raising of funds for their support, thus making *imperative* upon all the churches of the Diocese, an annual collection for that specific purpose. This may be considered the foundation, humanly speaking, of the subsequently rapid

extension of the Church through the northern and western parts of the State. The missionary cause was one which Bishop Hobart never ceased to urge, and with such success, that whereas, he found in the Diocese but two missionaries, he left in it, at his death, over fifty, and scarce a church throughout the country that was not indebted, either wholly or in part, to their labours.

The second point was the spiritual character of the Liturgy, its obligations, and its competency, in the hands of the faithful pastor, to meet all the wants of the awakened and the penitent in social prayer. He viewed it, in short, as a needful barrier, and the only adequate one, against that flood of fanaticism which was even then beginning to swell up in our country, and by which many denominations in it have since been almost desolated. At the time Bishop Hobart began these warnings, few believed him, for few foresaw the danger, and many, even within the Church, cried out 'shame' against him, as needlessly tying up 'the liberty of prophesying.' We may leave it, now, even, to his opponents to say, whether the true prophetic spirit did not rather lie in the warning against it than in the exercise of it.

On this point Bishop Hobart was steady and uniform, never failing to urge it on all fit occasions, and the more earnestly as he saw the signs of the coming whirlwind. The following extract gives the picture of the missionary and his labours, and the blessing which attends the faithful use of the Liturgy.

'We no longer perceive in his place in this Convention, our venerable brother the Rev. Davenport Phelps. He has gone to his rest. For many years he had been employed as a missionary in the western parts of the State. Having visited the extensive district in which he officiated, I am able to bear testimony to the high estimation in which he was held for his pious and exemplary character, and for the fidelity and prudent zeal with which he discharged his arduous and laborious duties. He is justly revered as the founder of the congregations in the most western counties

of the State; whom he attached, not merely to his personal ministrations, but to the doctrines, the ministry, and the Liturgy of our Church. Indeed, it was highly gratifying to me to observe, in the congregations where he officiated, and in others, in the infant settlements of the State, which are still cherished by ministers equally faithful, the devotion and the decency with which the people performed their parts of the public service. It is an evidence that whatever prejudices our Liturgy may have at first to encounter, among those who are unacquainted with it, a minister who will be diligent in explaining it, and enforcing its excellencies, and who, in obedience to his ordination vows, will be faithful and devout in the use of it, will finally succeed, by the Divine blessing, in leading many to value it as their best help in the exercises of devotion, and, next to the Bible, their best guide to heaven<sup>a</sup>.

To all tampering with the Liturgy Bishop Hobart was also, as is well known, strongly opposed. He loved the good old way, and to walk in the paths where his fathers had walked. The praise of it, was, therefore, often on his tongue, dwelling much on its antiquity as well as beauty; showing how the greater part of it had been used in the Church for at least fifteen hundred years, and that in the Creed, and some, at least, of the devotional hymns, we were worshipping our God and Saviour in the very (translated) words in which the apostolic Church had worshipped when it strengthened itself in the days of heathen persecution. These were the high and holy associations which invested the Liturgy, in his mind, with a sacredness next to the Bible, making him turn with something like indignation, not only from all crude and undigested plans of change, but almost equally so from any curtailment or mutilation in its performance.

He would not even hear of any defects of language in it. On one occasion, the author remembers to have heard from him, in answer to the charge of solecism, an eloquent vindication of these words in the Morning Prayer,—

<sup>a</sup> Journal of Convention, 1813, pp. 14, 15.

‘which the craft and subtlety of the devil or man *worketh* against us,’—maintaining that the verb *singular* with the *plural* nominative was but a part of the dignified simplicity of the olden tongue, which would be spoiled by an over attention to grammatical nicety.

But with all its excellencies, the Liturgy, as he often used to urge, must be united in by the congregation to be felt and rightly appreciated. ‘That alone,’ he used to say, ‘makes it what it professes to be,’ “COMMON Prayer.” In that it stands peculiar. In the Romish Church there *was* none; in other Protestant Churches there *is* none: it is our peculiar distinction, and, if true to ourselves, we may make it our peculiar blessing.’ On one occasion he thus expressed himself: ‘Mentally to join in the service is not sufficient; the congregation cannot be devout, according to the forms of the Liturgy, unless their voices accompany their hearts. And this vocal and responsive devotion, while it is the distinguishing privilege of Churchmen, contributes in a high degree to the solemnity, and beauty and fervour, of our divine service<sup>b</sup>.’

On another occasion, in reviewing the life of an aged clergyman of the South<sup>c</sup>, he observes in editorial style, ‘We some years ago had the pleasure of seeing this venerable servant of God, and remember the feelings of reverence and delight with which we beheld him, disabled by the infirmities of age from the charge of a parish, joining in the worship as one of the congregation. This reflection then occurred to us, If every worshipper would attend to the service with the same reverential devotion, and audibly join in the responses with the same fervour which animate this venerable minister, how affecting and impressive would the Liturgy of the Church appear; how fruitful would it be of spiritual comfort, and of all holy affections<sup>d</sup>.’

<sup>b</sup> Excellence of the Church, note, p. 27.

<sup>c</sup> Churchman’s Magazine, vol. vii. p. 257.

<sup>d</sup> The Rev. Dr. Keene.

The address concludes with the following sound advice, for which, even in the present day, the necessity is not gone by.

‘ Let it then be the object of all who wish good to our Zion, to preserve her, as she is now happily organized, in her government, her doctrine, and worship. If changes in that organization at any time appear necessary, let them be the result of much reflection, of much previous consultation, and in some degree at least of general concert ; and not the hasty and unadvised ebullition of individual zeal. This zeal, however commendable, is then only safe, when, with true Christian humility, it submits to the guidance and control of wisdom and experience ; and aims rather to infuse new life and spirit into institutions long established, than to enter on doubtful because untried measures. In the several stations in which it has pleased the divine Head of the Church to place us, let it be our endeavour, in dependence on his grace and blessing, “ truly and faithfully to serve him,” and to exhibit our Church in the purity of her doctrines, the primitive sanctity of her ministry, and the evangelical spirit of that liturgy which has been established by the wisdom and piety of the ages before us. Thus, while we secure our own salvation, we shall advance the permanent prosperity of our Church, and, by the blessing of God, be instrumental in diffusing the Gospel of his Son, our Lord and Redeemer, in its original simplicity, purity and power<sup>e</sup>.’

The third feature alluded to, of Bishop Hobart’s policy, was ‘ the attainment of a learned as well as pious ministry.’ This object, for which in his private capacity he had already laboured and pleaded, he now officially brought forward, and never ceased to press, year after year, until he had attained it, by the endowment of a well-organized theological seminary.

‘ The importance, says he, of an establishment for the instruction, for the religious and moral discipline, and, in some cases, for

<sup>e</sup> Journal, 1813, pp. 16, 17.

the support of young men designed for holy orders, has always appeared to me essential to the prosperity of our Church ; nor were exertions and arrangements wanting on my part, when in a private station to carry this object in some degree into effect. As the responsibility of the admission of persons to holy orders ultimately rests on the bishop ; and as from the nature of his office, and the provisions of the Canons, it is his duty to exercise a general direction and superintendence of their previous studies, the necessity of a *theological school* presses with greater force upon my mind in the station which I now occupy. It is an auspicious circumstance, that the attention of the clergy, and of Episcopallians generally, appears to be awakened to the importance of this object. And I trust it will not be long before a theological school is established ; the object of which shall be to train up young men for the ministry, not only in literary and theological knowledge, but in evangelical piety, and prudent but fervent zeal for the advancement of the kingdom of CHRIST. It is of the utmost importance that the plan and the situation of this institution should meet the wants and the wishes, not merely of the Church in this Diocese, but of our Church at large, and thus contribute to advance and preserve those invaluable objects, the purity and the unity of the Protestant Episcopal Church in these States<sup>f</sup>.

The following letter, dated a few months earlier than the Convention, shows that his private influence was operating to the same end as his public, for a theological school. It is addressed to a lady, (Mrs. S.,) to him a kind and liberal friend, who after having appropriated, by will, a portion of her aged solitary wealth to such an endowment, had changed its destination.

TO MRS. S.

*' New-York, 13th March, 1813.*

My dear Madam,

Under a lively recollection of your uniform kindness to me and my family, and especially of the pious appropriation of a part

<sup>f</sup> Journal, 1813, pp. 15, 16.

of your property, at my suggestion, I hope you will not be displeased at me for stating that I have heard, with deep and inexpressible regret, that this appropriation is now changed, and I entreat your kind indulgence to permit me to state the causes which excite that regret. If I know my own heart, not a single motive of private interest mingles with them; but I have been long firmly convinced that a theological school at least, if not a college, is essential to the ultimate prosperity of our Church. The fact that almost all other denominations are establishing and endowing them, and already enjoying the fruits of them, might supersede the necessity of all argument for the expediency of similar institutions among us.

The change that has taken place in my situation, and in the Church, and the disturbances which have agitated it, have prevented my plans being carried into execution, but my sense of their importance is not diminished, nor my resolution, at a proper juncture, to devote to them all my efforts and zeal. I have already counselled with many friends of the Church, and impressed them with a sense of the importance of a theological seminary. I had also drafted an address to the Vestry of Trinity Church, which I enclose for your perusal. You will perceive, that in this communication I had availed myself of your pious and benevolent intentions, (without mentioning your name,) partly in evidence that this institution would be set on foot, but mainly as an excitement to the liberality of others. I regarded, indeed, your bounty as of incalculable importance, not merely in the aid it would give in the location and primary organization of the establishment, but the animating example it afforded of pious liberality.

When I perceived, in our country, the pious and benevolent of other denominations devoting large sums to the endowment of similar institutions, and when among Episcopalians, I searched in vain for similar instances of pious munificence, my heart sunk within me, and how have I often thanked God for putting it into your heart to devote a part of that wealth, of which he had made you steward, to the best of all purposes, the making provision for proclaiming the Gospel of his Son to future generations! and I looked forward to your bright example inspiring and exciting others to do likewise.

Excuse me, my dear Madam, it is a subject which weighs most heavily on my mind, having dwelt so long and anticipated so much

from the commencement of an institution, which was to be the main stay of our Church—having employed, already, (in confidence,) your example, to rouse the pious zeal of some, and indulged the hope of it calling forth, when proclaimed, the liberality of many, and building up the pride and boast of the Church. I own I cannot see all these hopes blasted without expressing the poignancy of my disappointment and regret. It has even appeared to me my duty not to permit an event, so unfortunate to the Church, to take place without a respectful effort to prevent it. And I cannot but indulge the hope that subsequent reflection will restore the original determination to devote some portion of that wealth which you employ in the purposes of benevolence to the most benevolent of all.

It will certainly, however, become me, most respectfully to acquiesce in your decision, and I am sensible that, for the liberty I now take, I must offer as my apology the privilege of a friend to express his feelings, and the duty of a minister to plead, as I think I do in this case, the cause of his Master. I pray God to direct you as may best promote his glory and the interests of his holy religion.

I remain, &c.

J. H. HOBART.'

The remonstrance was, in part successful—the bequest was restored. The will took effect in 1821, and was found to contain a specific devise of 10,000 dollars, to that end, for a theological school to be established at Geneva, in the interior of the Diocese, and a residuary estate, to about half that amount, that immediately vested in trust for pious purposes. But the secret of the letter is not yet fully told. The diversion that Mrs. S. had proposed making of that portion of her property was, it seems, to the Bishop personally; the indirect knowledge of which intention, or act, was the ground of his earnest and disinterested expostulation. The authority for this statement, so honourable to him, is distinctly given by Dr. Berrian; speaking of the testatrix he says;—

'Her respect for the Bishop amounted almost to veneration, and her attachment for his family was truly maternal. They had

received many substantial proofs of her kindness during her life, and a still more important one was furnished by a liberal provision which she made in their behalf in her last will. She wanted to carry this further, and to leave the whole of the residuary legacy, which the Bishop had prevailed upon her to apply to public purposes, for his private benefit; but though she pressed it upon him with the greatest earnestness, yet, with a delicacy, disinterestedness, and consistency, which would not, perhaps, have been shown by most men, he decidedly opposed this diversion of it from its original and laudable designs. I received this account, shortly after her death, from the Bishop himself.<sup>g</sup>

It is satisfactory, however, to learn that she did not suffer the personal bequest to be wholly frustrated.

But he was not content, in this matter, to urge others, he went to work himself, and in the spring of the following year, (1814,) proceeded to put forth a scheme for a 'Theological Grammar School,' to serve as a foundation, or stepping-stone, to a higher seminary. This appears to be the plan alluded to in the above letter, as being, for a time, abandoned, but to which, under disappointed hopes, he now seems to have turned as the only one within the scope of his own personal resources and energies.

The immediate object of this school was the preparatory (not professional) education of the candidate for the ministry, under circumstances and associations favourable to habits of piety and attachment to the Church; its final aim was the establishment of a theological seminary. To this latter end all its instruction was to be directed, and all its profits appropriated, one-half of the net proceeds, as well as of all donations, being devoted to the erection of buildings and the endowment of professorships; the other half to an equally needful object, the endowment of scholarships, as an aid to necessitous students.

The claims of such, however, were to be strictly canvassed.

'None were to be admitted into the institution until the super-

<sup>g</sup> Berrian, p. 251.

intendents were satisfied, from personal acquaintance or the fullest testimony, of their pious and amiable dispositions, the correctness of their morals, their fitness for the sacred office, their desire of entering into the ministry, as the means of advancing the glory of God in the salvation of man, and their attachment to the doctrines, order, and worship of the Protestant Episcopal Church. It was to be the duty of the officers, not merely by exercises of devotion, but by frequent practical addresses, and by all other means in their power, to cherish these dispositions in the young men designed for holy orders, to impress upon them the origin, the duties, and the difficulties, as well as the aids and rewards of the Christian ministry, that they might be devoted to the sacred work, and prepared to exert with prudence, fidelity, and zeal, all their talents and attainments in the service of their divine Lord and Master, and of the Church which he purchased with his blood<sup>h</sup>.

It is not easy to over estimate the value to the Church an establishment like this would have been, having such ends in view, and under such effective management. It was to take the candidate early, and train him faithfully and long, 'in the spirit,' to use the language of the prospectus, 'of evangelical piety, in habits of close thinking, and accurate research; in theological attainments; in the proper mode of celebrating holy offices; in pulpit eloquence; and in the still more important practical qualifications which constitute the faithful, laborious, and zealous parish minister.' It was not merely to *educate* candidates for the ministry, but, under God's grace, to *qualify* them for it. In the language again of Bishop Hobart, 'To guard and exalt their piety, to increase their affection for the ministry, and to train them and fit them practically for its duties.' 'The spirit of the ministry,' he justly observes, 'such as it was in primitive times, and such the Church now requires, must be formed in *retirement*, by study, meditation, and prayer<sup>i</sup>.'

This scheme of Christian education, in which the re-

<sup>h</sup> Berrian, p. 156.

<sup>i</sup> Prospectus of School, &c.

ligious character was to be formed in connection with the intellectual, was rendered still further attractive by the Bishop's pledge, that his own services were to be given to it, not only as its immediate ruler, but also as a teacher, so far, at least, as his official duties would permit. It is hardly necessary to add they were to be *gratuitous*. The location of the school, with a view to the combined objects of health, quiet, and facility of access, he proposed to place in a retired elevated district, near Springfield, New-Jersey, known as the Short Hills, eighteen miles distant from the city, a neighbourhood where he had already purchased, some years before, a small farm of ten acres, with a view to devote it to such an establishment, and with it, 'as soon as a favourable opportunity should offer, whatever talents or zeal he might possess.' This position necessarily bringing it within the jurisdiction of another, the Bishop of New-Jersey was, consequently, to be associated with him in the government of the school, and the whole to be under the sanction and control of the General Convention of the Church. But, however responsibility might be shared, the labour was to be his own.

What an idea does this again give us of energy and self-devotion! Such a scheme from one already bearing upon his shoulders a weight of duties that would have crushed ordinary men! But fortunately for his health, though unfortunately, as he thought, for the Church, he was doomed to a second disappointment: the scheme itself was a novelty, and therefore had its constitutional opposers. The times, too, were unpropitious: an unnatural war between us and what had once been termed 'the *mother country*,' and should always be regarded as a '*sister one*,' had broken down many fortunes, and given uncertainty to all. The only effect, therefore, of the scheme was to open the eyes of Episcopalians to a sense of its necessity, to show them the wants of the Church, and to prepare them for action under more favourable auspices.

With the attainment of this, therefore, he endeavoured to be for the present content. But the Church laboured under many evils for the want of it. The exercise of ecclesiastical discipline was among the hard duties of his episcopal office. Even in the holiest of professions there sometimes will be unworthy members: the difficulty, the painfulness, the scandal, arising from the necessity of exercising such discipline, early led Bishop Hobart to the only true corrective,—a most scrupulous care as to the admission of candidates. But this again, by making it discretionary, only shifted the responsibility, and while it relieved the Church, burthened himself with a new load. This, however, he little recked of: no man less feared than he did the responsibility of office. But still it was not without its painfulness at all times, and sometimes exposed him to much odium; the charges of tyranny and persecution being too frequently the reward he met for the fearless performance of duty. One or two notes on this subject are given.

## FROM BISHOP HOBART.

*‘ December 12th, 1814.*

Sir,

I trust you believe me sincere when I assure you that I feel much regret in not being able to make up my mind after all the serious reflection and confidential consultation which the subject required, to advise you to prosecute your view of obtaining holy orders. I should, however, do great violence to my feelings on this occasion, if I did not express my sensibility to the correct, dignified mode in which you have brought this business before me, and to the honourable and delicate consideration, which you have manifested in the progress of it, for the difficult and responsible duty which in these cases I have to perform. I should also be guilty of very great injustice, if I did not promptly and decidedly assure you, that, in forming my sentiments on this subject, I have not been influenced by any distrust of the purity of your character, the force of your talents, or the extent of your attain-

ments. Allow me cordially to wish you all possible success in your professional pursuits and literary labours, and to proffer you all the influence and aid, which, at the present, or any future time, may be at my disposal.

I am, &c.

J. H. HOBART.'

How this gentle dismissal was received, there is no evidence to show. The following, in another case, is the answer from one who shows the talent, at least, if not the humble spirit that became the candidate.

#### FROM A REJECTED CANDIDATE.

*'New-York, March, 1813.*

Right Rev. Sir,

I heard a few days since of your determination to refuse me holy orders. Of the causes which led to this event, I have, for my own sake, little wish to know more than I do. There is, however, another very deeply interested in the affair, whom I wish to be fully satisfied, and for whose satisfaction something more will be requisite than the loose verbal account which I have received. A few definite reasons in writing is what is requested. I am aware that I am here asking the fulfilment of an imperfect obligation, but I ask it of one, who, it is to be supposed, needs no compulsion to be just. I ask it, therefore, with confidence.

With much respect, I am, Sir, yours, &c.

On the back of this note was found endorsed the Bishop's answer as follows :

'Directed Mr. Chandler, who delivered this note, to say, that I did not deem it expedient to give my reasons in writing, as a consequence of his written demand ; but that I was ready, whenever he chose to wait on me, to acquaint him with them, having already informed him of them through Mr. Bowen.'

Another instance, falling within the personal observation of the writer, is also here given, though occurring at

a later date. It bears on the same point. A candidate, rejected by the Bishop, for what he deemed sufficient cause, called upon the author with a view to obtain his influence with Bishop Hobart that he would take no steps to prevent his obtaining ordination elsewhere. Regarding this request as but reasonable, inasmuch as the charge affected not moral character or doctrinal soundness, the author willingly undertook the office of mediator. He accordingly stated to the Bishop both the request and the argument for it, viz. that after satisfying his own conscience by refusing the candidate, he was but leaving his brother bishops to the exercise of the same conscientious independence which he claimed for himself; and as he was not responsible for their acts, it certainly was no part of his duty to guide their discretion. This argument the author deemed conclusive, but he found he was impinging against a rock. 'If I thought him worthy,' was the Bishop's answer, 'I would myself ordain him. If I think him unworthy, I feel it my duty so to impress my convictions on my brother bishops, (who in this matter can only make up their minds upon testimony,) that they may come to what I consider as the right conclusion.'

Upon the author further urging the unpopularity and odium of such a course, his reply was in a still higher tone. 'God knows,' said he, 'I have no need to increase the burthen of that, and foreseeing it as I clearly do, I would that I could view the matter as you view it; but I cannot—I feel that I am called to stand in the gap, and be the result what it may, I must go forward.' It was the language and manner of one who had 'counted the cost,' who had higher motives before him than the world could either give or take away, and his friend urged him no further; but it left upon his mind an impression of singleness of purpose and fearlessness of character, beyond any other act of his life, though he will not say but that he thinks now, as he thought then, that the Bishop

was assuming a burthen that rested not on him to take up.

A few letters here intervene.

FROM COL. TROUP.

*' Geneva, 20th November, 1813.*

My dear Sir,

I was duly favoured with your obliging letter of the 4th instant. I am gratified at finding that the course recommended by me with respect to Mr. Clowes, receives the approbation of yourself, Dr. B., and Mr. H. After the dissensions which have agitated our Church, concord in every member of it is highly important, and I am confident that the course recommended will restore the congregation in Albany to perfect peace.

Before the receipt of your letter I had heard of the great and irreparable loss which our most worthy friends, Mr. and Mrs. M<sup>c</sup>K., had sustained in the death of their amiable and promising son, an event which has added not a little to the severity of my other afflictions. The next time you see them, be kind enough to tender them my heartfelt condolence; I trust they know me too well to doubt that I sincerely partake their grief. Their son is gone, and they are going: they could not have enjoyed him long, nor will they long be separated from him. Considering the innocence and purity of his life, there is every reason to suppose he is happy. It is certain that he is safe, not only from the ills of this world, but also from those more formidable dangers which extend their mischief to eternity. These reflections naturally lead to resignation, submission to infinite goodness; and at the same time suggest the duty of falling down without irreverent murmurs, and adoring the sovereign Dispenser of good and evil with a humble confidence that although "sorrow may endure for a night, yet that joy will come in the morning."

I beg you to present my kind regards to our friends, and to believe me, with the purest esteem, &c.

ROBERT TROUP.'

In a subsequent letter reference is again made by him

to his afflicted friends, in language that would seem to indicate that they had sources of consolation less vague than those which his letter had presented to them, and that they had become in turn the advisers of him who gave them counsel. 'Remember me kindly,' says he, 'to our friends Mr. and Mrs. M'K., and tell the latter that I have endeavoured to execute her commands with the utmost fidelity. It would have been better for me in former days if I had paid more respect to her injunctions.'

Of the young man, whose death is alluded to in these letters, Bishop Hobart had formed very high anticipations. Among his papers the author lighted upon one intended probably as an obituary notice, in which he is spoken of as 'of rare talents and virtues,' and the pride and solace of the declining years of his aged and much-respected parents, but the better part is that the Christian faith was 'his preparation and their support.'

TO C. F. MERCER.

*'New-York, February 19th, 1814.*

My dear Mercer,

This will be handed you by the Rev. R. C. Moore, D. D., of this city, who has received very pressing solicitations to take charge of the new church at Richmond<sup>k</sup>. The interest you have taken, my dear Mercer, in my concerns, has doubtless led you to notice Dr. Moore's name, as connected with the late differences in the Church here; I think it, therefore, due to him to state that he did not advise or sanction the publication of Mr. Jones; that the part he took in his favour was dictated by a sense of obligations to him, and not by any motives of hostility to me; that since the settlement of the question by diocesan authority, Dr. Moore has acted with the utmost propriety as regards the authority of the Church, and with great kindness toward me, and has in no degree

<sup>k</sup> The Monumental Church, so called, as being erected on the ruins of the theatre burnt; an event which desolated the families of Richmond, by the numbers of those destroyed in the conflagration.

abetted Mr. Jones in any of his recent measures hostile to the order, interest, and peace of the Church. So confident, indeed, am I of Dr. Moore's friendship and co-operation, that in this point of view I shall regret his removal out of this Diocese.

On the subject of the Church, my dear Mercer, you know my principles, views, and feelings ; you know my attachment to her primitive order and inimitable worship, as well as to her evangelical doctrines ; you know how I have mourned over the desolations of our Zion in your State, and how my heart has grieved at beholding that Liturgy, which was the delight and glory of holy saints now in that paradise for which its sacred devotions prepared them, neglected, mutilated, despised, almost trodden under foot. On all these subjects I have had full, unreserved communications with Dr. Moore, which have resulted in an entire persuasion that should he settle in Virginia, it will be his unremitting endeavour, combining prudence with zeal and firmness, to restore our Church to purity and vigour in her doctrines, institutions, and worship.

It is this joyful hope, that, by the Divine blessing, he will be instrumental in repairing the waste places of our Zion, and in building her up in the beauty of holiness that leads me to wish him God-speed.

I trust, my dear Mercer, he will receive your influence in his endeavours to remove the prejudices which subsist against our Church ; that you will aid him to present the Liturgy un mutilated, by stating among your friends and acquaintance, when necessary, that this is required, not only by consistency of character, but by fidelity to his ordination vows ; and by reminding him of those days, when, amidst clergy often negligent and lukewarm, and sometimes immoral, it was this Liturgy which drew, and attached their forefathers to the Church.

Mr. Moore's character justifies the expectation that he will display all the pious zeal and activity required by the arduous stations in which he will be placed. But certainly, were I not persuaded that his zeal for God's glory, and for the salvation of men would be regulated by the form of sound words professed by our Church, by her order and institutions, I should not anticipate, as I now do, any good to our Church from his going among you.

I hope he may find you in Richmond, and that I shall hear from you on his return.

Be assured, that, different as are our pursuits, and distant as we are in place,

I remain, as ever, dear Mercer,

Most affectionately,

JOHN H. HOBART.'

## CHAPTER XIII.

A. D. 1814. *Æt.* 39.

General Convention—Motion for a General Theological Seminary opposed by Bishop Hobart—Reasons—Standing and Influence in that Body—Sermon preached at its Opening—Review of it—Sentiments touching the Church of England—General Constitution of the Protestant Episcopal Church—Prospects—Rite of Confirmation—Administered at Hyde Park—Influence—Eulogium on the Prayer-book—Letters—C. F. Mercer—President Smith.

OF his course as Bishop, Mr. Hobart had already given warrant to the Church, in the numerous publications that had preceded his elevation; it was, to maintain the vital truths of the Gospel in connection with the distinctive principles of the Church, or as he himself was accustomed to indicate it, ‘the union of evangelical truth with apostolic order.’ He doubted the expediency of teaching a ‘no Church’ Christianity; he distrusted ‘modern liberality;’ he regarded it but as the cloak of indifference, the language of infidelity, or, at best, the apology of a mind too indolent to examine, or too little interested to choose between the conflicting claims of Christian truth. Such a spirit in the Church he regarded as a fatal symptom, he therefore deprecated its existence, and fought against its extension under every form in which it presented itself.

How, he would say, can Christianity be taught in the abstract? one might as well propose to put into the hand of the child who is to learn it, a Bible, that shall be neither large, nor small, nor medium size, and of which the binding shall be a colour partaking equally of all colours; but Christianity has its *form*, and has its *colour*, and man

has no right to vary from either the one or the other. The Gospel generalized, is no Gospel; if all creeds be admitted, no creed can be held, and if no creed be held, there is no standing ground for the Christian reasoner, no foothold against infidelity; once entered on that slippery descent, the mind glides insensibly, but necessarily, onward; all behind, becomes bigotry; all before, liberality; nor can we stop, upon this principle, till all truth is generalized, and all opinions, however heretical or infidel, are put upon an equal footing. But where then will be the Gospel? where will be the Christian? The Gospel will then be ranked among the many marvellous histories of a dark and fabulous age; and the Christian, at least he who bears such name under this extension, will find himself sitting down, not only with the Arian and the Socinian, but with the Moslem and the Gentoo, as having equal rights and equal claims with himself, and, worse than all that, even with the utter infidel and atheist. Such must, *demonstratively*, be the result, unless we stand upon Christian truth, for if we arbitrarily stop short, what becomes of the principle contended for. There is, therefore, but one security in the Christian Church: there is, and there can be none other, THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. What that truth is, is matter of inquiry to learn, and matter of duty to inquire: what in any individual case it will result in, depends upon the care and diligence of the search; but the Christian who ventures to advance any other principle than that of 'truth,' is a traitor to the cause he professes to advocate; *he opens the gates to the foe*. Thus did not Bishop Hobart:—and the Church of CHRIST at large, by whatever name known, has yet to learn the full debt it owes to him who stood fearlessly in the gap, and fought 'a good fight' against that insidious enemy who was for changing the Gospel banner from TRUTH, to—LIBERALITY.

This uncompromising tone was in him a Christian, not a sectarian spirit, and they who deemed it such, still more

they who inveighed against it as such, and would have held him up to odium for maintaining it, do now owe to him, yea, rather to themselves, an 'honourable amend' for such misconstruction.

This exposition of the principle on which he went bears upon the whole tenour of his life ; it is referred to here in order to account for what would otherwise appear a striking inconsistency in his course, in the General Convention of this year, in relation to the proposition of a Theological Seminary under its control. After urging for years, by every means, the establishment of such an institution for the Church, when the very measure itself was moved in the General Convention, he opposed it. How can this be explained ?

'It is proper,' said he, in reporting those proceedings to the State Convention of this year, 'that on the subject of the proceedings of the General Convention I should remark, that the opposition from the deputation of the Church in New-York to the establishment of a general theological seminary, by an *act of that body*, did not arise from disaffection to a measure of vital importance to the Church, but from an opinion that the same object could be accomplished on the most correct and enlarged principles and views, by private concert and co-operation among the influential friends of the Church in various parts of the Union, without encountering many difficulties to which the measure would be liable, if taken up under present circumstances by the General Convention. At the next meeting of that body they will doubtless be in possession of such facts as will enable them to come to a decision on this important subject<sup>a</sup>.'

The objection here *hinted* at is easily made clear : he feared, in the then state of the Church, compromising its principles by putting the control of an institution, that was to give tone to its doctrines and discipline, into the hands of the General Convention. He deemed it safer, and therefore wiser, to pursue the object for a time,

<sup>a</sup> Journal of Convention, 1814, p. 11.

where there would be unity of counsel, and greater security for sound teaching. On this point, his letter introducing Dr. Moore to his friend in Virginia, (p. 345,) may be referred to in further explanation. This was his motive; for in after-years, when he esteemed those dangers comparatively past, he then united in placing the seminary *actually*, where, *theoretically*, he had always thought that it should be, provided it could be safely done, under the control of the general authorities of the Church.

This course of Bishop Hobart's was then, and has often been since charged with inconsistency; it is such inconsistency as is chargeable upon the sagacious pilot, who varies his course to avoid the rocks that lie in it. It is the end aimed at wherein the wise and good mind is to be tested, all else, within the limits of Christian probity, is a question of prudence and of expediency; and he is the wisest ruler, and the safest pilot, who is wary as to his course, and inflexible only as to 'the haven where he would be.'

As the General Convention of this year was the first, after his consecration, in which Bishop Hobart appeared in the House of Bishops, a few words are due to the standing he took, and the course he pursued in it. Of the first, an incidental proof was given, the very day on which that body opened its sittings. Bishop Claggett, of Maryland, was to have preached, on that occasion, the Convention Sermon. Sickness prevented his attendance. Bishop Hobart, from the confidence reposed in his sound judgment and ready talent, was unanimously requested to assume the duty, and, at a 'very short notice,' gave, not only an able discourse, but one highly appropriate to the solemn act with which it opened, viz., the consecration of a Bishop for the Diocese of Virginia. This was the Rev. R. Channing Moore, the same he had before introduced to his Virginia friend. As a matter of course, this sermon was immediately printed, bearing the title of 'The Origin. General Character, and Present Condition of the

Church.' What was thus hastily prepared, it is hardly fair to try by a very strict standard. It was, however, highly praised. A review of it, shortly after published, thus terminates its eulogium:—

'We could dwell with great pleasure upon the conclusion of this sermon, which reviews the causes of congratulation to the friends of our communion, and especially upon the application which is made to the occasion of the consecration of a Bishop for the Diocese of Virginia. The manner in which the preacher speaks of the Church in Virginia, so long descending from her once splendid and flourishing state, and his address to the candidate for the Episcopate, are equalled only by the tenderness and sublimity of that solemn office of the Church by which the Episcopal authority is conferred. We cannot take leave of this discourse without expressing the wish that it might be printed in a very cheap form, for the purpose of circulating it as a religious tract. In our humble opinion a more useful one could not be found <sup>b</sup>.'

The passage above alluded to, in relation to the desolated condition of the Church in Virginia, is as follows :

'The edifices where their fathers worshipped, now in a state of ruin, fix the astonished gaze, and excite the mournful sigh of the passing traveller ; and, in those courts where the living God was once invoked, and the message of mercy through his Son proclaimed, no sounds are heard, but the screams of the bird of night or the lowings of the beast of the field. It was not possible that this state of things could long continue. Man does not feel himself safe, even with his fellow-man, loosened from the restraints of religion. He cannot live without its consolations. He cannot enter on futurity without its hopes. But the night of adversity has passed, and the morning, I would fain hope, of a long and splendid day is dawning on the Church in Virginia<sup>c</sup>.'

Of the immediate cause of this sudden overthrow, mention has been already made ; the forfeiture of the glebe

<sup>b</sup> 'Churchman's Magazine,' vol. ii. p. 294.

<sup>c</sup> Pp. 35, 36.

lands which, throughout the colony, had been appropriated to its support. This decision, looking to the great principles of law, was, unquestionably, an illegal one, and so regarded, even at the time, by their ablest lawyers. That Patrick Henry, notwithstanding the slur often cast upon him of trimming to the popular gale, fought strenuously against it, and against the blind fury which led to it, is well known, but that it was at length carried through by one of those mysterious dispensations of Providence that, humanly speaking, 'puzzle the will,' is a fact, probably new to most of our readers. It was communicated to the author, many years since, by the late Judge Pendleton, of Hyde Park, nephew to the elder Edmund Pendleton, of Virginia, to whom the fact related. The 'case' of the glebe lands, after going through the inferior courts in Virginia, had at length come up, for final adjudication, before the High Court of Appeal, in that State. This court consisted of three judges, of whom Judge Pendleton was one, holding, by seniority, the rank of President; his own opinion was in favour of the Church, his two associates were divided. The opinion of the Court was, therefore, to confirm the Church title; but such opinion was not yet a decision. The morning of the final sentence arrived, when Judge Pendleton was found dead in his bed; a stroke of apoplexy, in the night, had broken the feeble hold of life which belongs to an old man of fourscore, and in his pocket was found prepared, and ready for delivery, the decree of the Court, confirming, beyond appeal or reversal, the rights of the Church. Had he lived to pronounce the words, the decree would have been good; as it stood, it was but an act *inchoate*; the opinion of the Court, now composed of two, was divided, and therefore null. Thereupon the decree of the lower court took effect, which went to escheat all such lands and tenements upon the demise, or removal of the actual incumbents. Thus fell the Church in Virginia, at least in its *outward* strength; but may not an increase of *inward* have been the blessing intended and gained by it? Thus,

at least, must the Christian think, and the Churchman pray.

Among the evils induced upon the Church in Virginia by its long decline, was a diminished regard for the Liturgy. With that simple-hearted boldness which gives no offence, because it means none, the preacher went on to urge the duties of the clergy, as its appointed guardians. 'Where individual judgment,' says he, 'is substituted for public authority, and when private fancy moulds the service at pleasure, all security is lost for its preservation. Who shall direct, or who shall restrain, when private judgment has wrested the reins from public law? What part of the service is secure when the almost infinitely varying judgments of men are permitted to alter.' It is pleasing to reflect that this long threatening evil is fast passing from our Church, and that conformity to the Liturgy, on all public occasions, is now felt to be among the strongest moral obligations of the clergyman.

The presiding Bishop on this occasion was the venerable Bishop of Pennsylvania, that apostolic father of so many spiritual sons. With what feelings the preacher looked upon that revered head may be judged from his terming him, 'the friend, the guide, the patron of his early years.'

In the course of the sermon, Bishop Hobart entered upon the subject of the Church of England, and of the connection of our communion with it, 'venturing,' says the reviewer, 'upon tender ground;' but in this the critic was mistaken. To men like Bishop Hobart, of a single-hearted sincerity, no ground is 'tender,' and no language is 'venturous.' He admired, he venerated the Church of England, but it was in her purely spiritual character, and where he loved and approved, he never feared to praise. Right in this, as in most other things, for misconstruction will generally be found to grow out of caution, and men suspect whom they see to fear lest they excite suspicion.

The views of Bishop Hobart, with regard to the Church of England, needed no concealment; to him she was but

the channel through which pure doctrine and apostolic institutions had come down to us from the primitive Church, the purer branch of a mighty river, of which the Church of Rome was the larger and the muddier : for he ever maintained that the Church of England took not its rise at the Reformation, but simply then cleansed itself, from what one of its old bishops (Hall) well calls ‘the untempered mortar of new inventions ;’ or to use the language of the learned, and certainly not partial, Mosheim, it was ‘the correction of the old religion.’

On this point, his biographer well remembers the Bishop urging this subject upon him while a student of divinity, and directing him to the various publications in the ‘Scholar Armed,’ in proof of the ante-papal origin of the Christian Church in Britain.

In this light Bishop Hobart feared not to speak of her with a veneration, second only to the pure faith of which she has so long been the bulwark. He looked upon her, in short, with the same feelings that he afterward did upon her own majestic cathedral piles, with here and there perhaps the rust of age, or some stain of neglect upon the walls, but, taken all together, alike venerable and beautiful. Thus looked he upon the Church of England.

Founded in truth ; by blood of martyrdom  
Cemented ; by the hands of wisdom reared  
In beauty of holiness ; with ordered pomp,  
Decent and unreprieved.

So far, in truth, was he from the vulgar admiration of her establishment, that with him that was her weakness which most esteemed her strength,—connection with the State. But in this, too, he held the language of her own better sons, and we commend it to them in this their day of trouble.

‘The Church in England,’ says the old-fashioned and pure-hearted Leslie, will stand whether the State will it or not : unless

the clergy themselves give way so far as to provoke GOD to remove their candlestick, nothing else can ruin them ; while they remain true to their GOD, and are not ashamed of the Gospel of CHRIST, and to assert those powers which HE has committed to them, no enchantment will prevail against Israel ; no, none, till themselves are first enchanted and bewitched, as were the foolish Galatians, not to obey the truth, not to stand by it, and contend earnestly for the faith which was once delivered to the saints, not to speak, and exhort, and rebuke, with all authority, and to let "no man despise them," for then GOD will despise them, and make them, contemptible and base before all the people, "because ye have corrupted the covenant of Levi, saith the LORD of Hosts<sup>d</sup>."

In the course of this same year (September 1) Bishop Hobart united in the consecration of another of his brethren, the Rev. James Kemp, D. D., for the Diocese of Maryland, being the second in the list of its Bishops. Its first, the Right Rev. Thomas John Claggett, bore the honourable distinction of being the first of American Bishops consecrated within our own borders. The present consecration, in which Bishop Hobart assisted, was held in Christ Church, New-Brunswick ; the scene of his own early parochial labours.

The influence of Bishop Hobart in the House of Bishops was that, which, in an assembly of equals, is due to one of undoubted integrity of purpose, and a more than ordinary share of wise judgment and practical talent. This again was still further advanced by a candour and *personal* conciliation which never permitted opposition to grow up into enmity. That some opposition of views there was, is not to be denied : while *he* dreaded laxity, *others* dreaded over-strictness, so that unquestionably, for many years, he feared to see too much power intrusted to doubtful, or at any rate untried hands. In this he was wary, perhaps wise ; for our ecclesiastical union, like our political one, was but an experiment, and time and experience alone could tell where lay its weak points. This

<sup>d</sup> Preface to case of Regale, &c.

analogy between the two was a subject Bishop Hobart often dwelt upon, as an illustration of practical wisdom in the framers of our ecclesiastical constitution, that they had so accommodated it; generally accompanying such eulogy, however, with a caution not to confound the *government* of the Church with its *ministry*. The former was *human*, the latter was *divine*; the former was in its details a question of expediency, for the Church in every age to settle; the latter a scriptural question, at all times obligatory. The nature, limits, and working of this system were, however, yet to be learned, or rather, from the simplicity of its constitution, to be actually formed, as new cases called for legislation in it. Its very fundamental principle then hung, not to say yet hangs, in doubt, how far we are to be regarded as a consolidated Church, having an inward and living unity, or simply, as a confederation of independent dioceses. That the former is the true view of our condition, another opportunity may come for showing, suffice it at present to say, that under the guidance of the spirit of peace, the counsels of its united legislature have been thus far guided to good; that the Church has not only enlarged its borders, but consolidated its strength; that internal unity has been reached not by *compromise*, but upon *principle*; and that it now stands forth to the world in its one and undivided character, prominent among the national pure branches of the Church of CHRIST. How far Bishop Hobart's labours tended to this result, let others judge, his biographer would only say, that were he now living he would be 'heart and hand' for advancing this common cause.

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But the 'address' of this year affords other topics of interest. After enumerating the parishes in which he had administered confirmation, he proceeds:

\* The House of Bishops at his election consisted of four, now (1836) of sixteen members.

'I derived high gratification, particularly on some of these occasions, from perceiving the great advantages of this apostolic rite, considered even in the more subordinate view of affording the minister of every congregation a most favourable opportunity, which fidelity to his charge calls on him to embrace, of impressing upon his people generally, and especially upon the young, the concerns of their salvation, and the obligations and privileges of that holy covenant into which they were admitted by baptism.

In St. Andrew's Church, Staten-Island, one hundred and forty persons received confirmation. In St. John's Church, Yonkers, I beheld the interesting spectacle of near eighty young people, apparently between the ages of fourteen and twenty, coming forward to renew their baptismal vows, and to devote themselves to their God and Saviour; and I perceived in their attendance, and in the devotion and seriousness which they manifested, the blessing which had followed the labours of their respectable Rector, who, for several weeks previous to the administration of this rite, had been occupied in visiting every family of an extensive parish, with the view of addressing them on the nature and obligation of this sacred ordinance, and of preparing them for it. The congregation of St. James', Hyde Park, which originally consisted of a few select families, has been greatly increased in number, by the assiduous labours of its Rector, who has been particularly attentive to catechetical instruction, not merely in the church, but in his parochial visits to the families and the schools of his parish. The same methods I am confident have been pursued in other instances, which could be enumerated; and they are an evidence of the blessing which will attend the regular and faithful labours of a minister<sup>f</sup>.

A rite thus highly esteemed by him was not likely to be lightly performed, and if the author is to be charged with needlessly inserting words of affectionate praise in reference to his own labours, he finds his apology in the opportunity it affords of giving the picture of the Bishop's performance of this apostolic rite, on the occasion alluded to, in the author's parish church at Hyde Park.

In the sermon there delivered, and he always preached himself, the Bishop explained and enforced the nature, origin, and obligation of the rite of confirmation, with a clearness and force that brought it home to the understandings and consciences of all; preparing the minds of those about to receive it, and awakening those who already had, to a deeper sense of duty. This was from the pulpit, and addressed to all. But after the rite was administered, seating himself near the altar, and surrounded by those who had just received his apostolic benediction, like a father encircled by his children, he proceeded to address them specially on the covenant into which they had just entered.

The author, indeed, can call to mind few scenes of deeper pathos than the one he saw exhibited on that occasion. The youthful circle, unbonnetted and bare-headed, with here and there one in middle or advanced life among their number, deeming it becoming thus 'to fulfil all righteousness'—the young, with streaming eyes, trembling and agitated, some to the very verge of sinking beneath their feelings—the interested and eager circle behind of parents and friends, and congregation, hanging, as it were, upon the words of their spiritual father—all tended to form a picture lovely to the eye of the philanthropist, and overpowering to that of the Christian.

His address was simple, earnest, and affectionate. It concluded in these words:

Christians! use the means of grace, and you will obtain victory. *Read the word of God* with humility, with reverence, with the sincere purpose of applying all its truths, precepts, threats, and promises to your instruction, your consolation, your advancement in holiness and virtue.

*Lift up your souls to God in prayer and praise.* By stated devotions, as the morn of every day renews the goodness of your Almighty Benefactor, and its close finds you subjected to infirmities and sins, by the secret ejaculations of your hearts in the midst of the duties, the trials, disappointments, and innocent enjoyments

of life, to Him who only can direct you, and keep you from falling; maintain intercourse with Heaven—you will be strengthened to resist temptation; you will be animated in your Christian course; and you will be raised above this transitory world, with the hope of those eternal glories prepared for you in the kingdom of your God<sup>g</sup>.

Go then—ye are servants of JESUS CHRIST—it is a title infinitely more honourable than any which the world can bestow—for he is now the King of glory, and hereafter he will be the Judge of nations. Ye are candidates for immortality. Go—God is your Friend and Father; JESUS CHRIST is your Intercessor and Saviour; the HOLY GHOST is your Comforter. What more, Christians, can you require to animate and encourage you! Heaven is in view! Fight a good fight; keep the faith; the LORD the righteous Judge, at the day of his appearing, will give you a crown of glory<sup>h</sup>.

Of the blessed influence of the apostolic rite on this occasion, the author can speak, he thinks, with confidence, and no doubt it was equally so on others—for it is observed by Dr. Berrian, that on such occasions, ‘very often, indeed, a large part of the congregation was melted into tears<sup>i</sup>.’

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On the subject of the scriptural use of the Liturgy, Bishop Hobart had become year by year more and more impressive in his addresses to the Convention, in proportion as he felt and saw the necessity of some barrier against the spirit of wild fanaticism: his language this year was warm and from the heart.

‘But,’ says he, ‘my clerical and lay brethren, I should enjoy little satisfaction in congratulating you on the increasing attachment to the distinctive principles of our Church, and veneration

<sup>g</sup> ‘Candidate for Confirmation,’ &c., pp. 107, 108.

<sup>h</sup> ‘Candidate for Confirmation,’ &c., pp. 110, 111.

<sup>i</sup> Memoir, p. 147.

for her institutions, if I could not also congratulate you on the increase of that evangelical piety which these principles and institutions, when faithfully observed and practised, are calculated to produce. He indeed must entertain very inferior and erroneous notions of the nature and design of the ordinances of the Church, and of the high objects of the ministerial calling, who does not extend their influence to the excitement and preservation of the power of godliness ; of that vital and productive faith, which, through the agency of the Divine Spirit, renewing the soul, and conforming the life to the holy standard of Christian morals, can alone authorize the elevated hope, that we are the subjects of God's favour, and in a state of preparation for his kingdom of glory.

‘It is cause both of gratitude and boast, that what are considered by some *the dull round of church observances*, in the hands of a faithful and zealous minister, prove, by the blessing of God, effectual in converting sinners, and in establishing believers in the holy faith of the Gospel. I could point to districts in which, since the period of little more than twenty years, the praises of those who have experienced the power and the consolations of redeeming mercy, have cheered the wilderness and the solitary place. I could point there to many whom the truth, as it is in Jesus, has made free from the bondage of sin, and his grace adorned with the Christian virtues. And these blessed effects have been produced by the regular and faithful use of the forms of our Church, (God by his Spirit accompanying them,) and of these forms only. I have seen the minister of our Church, faithful to those vows which he made at her altar, when he devoted himself to the service of his divine Master, with holy ardour offering the prescribed service of the sanctuary ; and in the family, and the private circle, animating and exalting their devotions by the fervent language of the Liturgy. I have seen him training up the lambs of his fold, by instructing them in the simple and evangelical formularies which the Church has provided. I have seen him teaching from house to house ; and exhorting his people to maintain communion with God, not only in his public ordinances, but in the exercises of pious reading and meditation, and of secret and constant prayer. To these important parochial labours, I have seen him add fidelity, affection, and fervour in preaching the sacred word. In times of more than usual serious-

ness, and more than common attention to divine things, he has increased his attention to these private and public means of grace. And they have been blessed in the revival of a spirit of piety, congenial with the scriptural and apostolic doctrines and ordinances of the Church, and which, therefore, we may trust, would not have disgraced her purest days <sup>k</sup>.'

The importance of forms of prayer is a question that now needs no longer argument. The different fate that has attended Protestant Churches, with and without that guard, has for ever settled it, and the daily widening adoption of liturgical forms, by those once hostile to them, is a full acknowledgment of their value. Among recent instances illustrative of this conviction, are the orthodox dissenting Churches in England, and the Baptist missionaries in India: the one adopting them as the best means of securing, the other of teaching the pure Christian faith. On this point, Bishop Hobart took what was then termed *high* ground, but what the Christian world now admits to be *just* ground, the value, nay, rather the NECESSITY of a scriptural liturgy. The rampant heresies of an *unbridled* enthusiasm, and the *unchristianized* Christianity of cold Socinianism, have taught the Christian world, at least this lesson. The commendations passed upon the Liturgy by Adam Clarke, Robert Hall, and men of that stamp from without, are well known. The answer of one within, deserves to be recorded in connection with them. On their opinions being quoted to the late Bishop Dehon, of South-Carolina, as great concessions, his reply, equally novel and just, was, 'He who praises the Liturgy, praises himself; he does but pay a compliment to his own taste and judgment<sup>l</sup>.'

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But to turn again to more domestic scenes. The fol-

<sup>k</sup> Journal of Convention, 1814, pp. 16, 17.

<sup>l</sup> Gadsden's Life of Dehon.

lowing letter from Bishop Hobart affords a pleasing proof that his was a religion of the heart.

TO C. F. M.

*'New-York, March 17<sup>th</sup>, 1815.*

My dearest Mercer,

I have just received a letter from the Rev. Mr. Dunn, which fills me with most agonizing apprehensions for my beloved friend. Though he states that the physicians think you have passed the crisis of your disorder, yet still your situation was such as to excite the most painful solicitude. Yet God has sent this visitation in mercy: there was only one thing wanting to make my friend one of the most perfect of men, the experience of the renovating power of religion, a lively sensibility to his need of the mercy and grace of God, through the Saviour of the world. This greatest of blessings you have now attained, and I trust it has been followed by that lively view of the fulness of divine mercy, through JESUS CHRIST, and of the all-sufficiency of the merits of him who came to seek and to save that which was lost, which diffuses through the soul a peace that the world "can neither give nor take away." Your future life—and oh, may God long spare it—will, I trust, be devoted to the active service of Him who hath "loved you, and washed you from your sins in his own blood."

Mr. Dunn informs me that your first exclamation on seeing him was that the Prayer-book had been your comfort. Let me beseech you, my dear Mercer, continue to value it; make the Bible and the Prayer-book your companions. While in the affecting service for the communion you acknowledge that the "remembrance of your sins is grievous unto you, and the burthen intolerable," then hear addressed unto you the language of your Saviour, "Come unto me all ye that labour, and I will give you rest." Do not, my dear Mercer, distrust the love of God; that love which gave his only Son to die for you. Do not distrust the love of your Redeemer; that love which endured for you an agony and bloody sweat, a cross and its passion. Be assured your God is more ready to receive you than you can possibly be to go unto him.

That God may bless you, is the fervent prayer of

Your affectionate,

JOHN H. HOBART.'

To this the following touching answer was immediately returned.

FROM C. F. M.

*' Locust Hill, near Leesburgh, Va., March 24th, 1815.*

My beloved Hobart's letter did not reach me until last Tuesday, and I make a great effort to day to write a few lines in reply to it, that our mail, which travels but once in the week to the north, may take charge of them to-morrow.

My body is wasted to a skeleton, and my mind is, I believe, impaired. My memory of what passes in the day is much so ; but it pleases ALMIGHTY GOD still to support me. Half my time I spend in communion with him ; in deploring my past transgressions, and pleading for his forgiveness, through the merits, and in the name of our blessed Saviour. I use in the morning and evening, with the assistance of a friend, the form of family prayer provided by our Church ; and have read to me through the day, when my strength will permit me to listen to advantage, passages of the New Testament. I have got through the Gospel of St. Luke, and as far as twenty chapters in that of St. Matthew.

Mr. Dunn has again been to see me, and was so kind as to remain with me several days. I was much worse after his first visit. For ten days, I expected twice in each day to breathe my last. It is only within a few days past that I have thought my recovery probable. I have now reached the twenty-seventh day of my confinement, but, much as I have suffered, dearest Hobart, I would not exchange my present situation to obliterate all that has passed in those days of bodily and mental anguish, and to be restored to perfect health again. Humility and resignation, and the blessed assurance that my numerous sins and transgressions are forgiven, have made my sick bed, a bed of roses, my pillow, the pillow of repose.

To have had you, my beloved friend, to soothe, to console, and guide my often sinking and wandering spirit, during this trial, would have been the first wish of my heart. But a merciful God has provided me with some pious friends, on whose bosoms I have wept tears of indescribable joy. The happiest hours of my life have been spent in this darkened chamber.

My love to your family, dearest Hobart, and may ALMIGHTY

God of his infinite mercy, unite us again in a world where we shall not be separated, either by our professions or our abodes.

Your affectionate,

C. F. M.'

The following, though of a more public nature, shows his watchful care over the interests of his flock.

TO LIEUTENANT-GOVERNOR TAYLOR.

*'New-York, March 22nd, 1815.*

Dear Sir,

I perceive, by the newspapers, that a bill is before the Legislature prohibiting clergymen from solemnizing marriages, except in the counties in which they reside.

Will you allow me to state to you the great inconveniences to which this provision of the law may subject Episcopalians. In many counties, where are Episcopalians, there is no Episcopal clergyman. The contemplated law would either compel them to travel a considerable distance, to the residence of an Episcopal clergyman, and thus deprive them of the gratification of being married at home, or debar them from the privilege of being married according to the rites of their own Church. Two cases where this hardship would have been felt have occurred within my knowledge. In the course of my visitations of the Episcopal congregations through the State, I have performed the marriage ceremony for two clergymen, one resident in Onondaga, and the other in Washington county. They were the only Episcopal clergymen in those counties, and had the contemplated law been then in operation, they would have been compelled, either to forego the convenience and gratification of being married at home, and to travel a considerable distance to the residence of an Episcopal clergyman, or to receive marriage contrary to the order and solemnities of their own Church.

It may happen, also, that the church and residence of a clergyman is contiguous to one or more counties, in which reside many of his congregation. In this case a clergyman would be prohibited from going to the houses of some of his own parishioners in order to solemnize marriage. This hardship would not affect Episcopalians alone. Indeed, the inconveniences generally, would be

felt by all Christian societies who have not a clergyman in every county in the state. The Roman Catholic clergy of this city could not go to Westchester, where, as in many other counties, there is no Roman Catholic clergyman, to solemnize marriage for one of their own communion.

If the sole object of the contemplated provision is to secure the registry of marriages, could not this be done, by requiring all clergymen to have their marriages registered in the counties, respectively, in which they were celebrated.

Begging your indulgence for the liberty which I take of addressing to you these remarks,

I remain, &c.

J. H. HOBART.'

Toward his old college President, Dr. Samuel Stanhope Smith, he still retained those feelings of respectful kindness which should ever belong to that relation. But their relative position was now changed; the President, whose nod once was law, had sunk into age and poverty, while his warm-hearted pupil had risen into rank and influence. Among its grateful results was the ability it gave of befriending one to whom he owed a portion of that greatest debt which man can owe to man—the debt of a well-disciplined mind. The following letter made a request which, it is hardly necessary to add, was promptly and liberally answered.

FROM REV. DR. SMITH.

*'Princeton, June 23rd, 1815.*

Dear Sir,

Your being at the head of one Church, and I a disabled minister in another, will not place such a distinction between us as to impair our friendship, or that of my former friend, Dr. Howe. I do not hold Christianity on such narrow grounds. I have been employing the irksome leisure of my indisposition in revising, and preparing for the press, a compendious view of the principles of natural and revealed religions, with the evidences of the latter; the substance of which has been many years used in the college to a small theological class. The principles of this system, though a moderate Calvinism reigns in two or three chapters, are such, I

persuade myself, as will meet with the approbation of those gentlemen who accord with the "Christian Observer." The question of church government I entirely avoid.

Mr. Hamilton goes into your city to solicit subscriptions for this work. It is such, I presume, as to involve no interference with the principles of your Church. I cannot suppose that Mr. Hamilton's object will militate with any rule you may have thought proper to adopt on such subjects. I should be happy in any countenance you may think it decent to show to this gentleman, or to his object; but, whatever it may be, shall always, with the same cordiality, remain your friend,

And very respectfully,

Your most obedient, and

Most humble servant,

SAMUEL S. SMITH.'

## CHAPTER XIV.

1815. *Æt.* 40.

Convention—Missionary Cause—Outcry against Bishop Hobart as an Enemy to Foreign Missions—Explanation—Oneida Indians—Mr. Williams—History—Bible and Common Prayer-book Societies—‘Pastoral Charge’ on the subject—Letter to Episcopalians—Charges against Bishop Hobart—Explanation.

THE Convention of this year continued to evince the fruits of the Bishop’s well-ordered zeal. The number of clergy in the Diocese had already doubled during the four years of his episcopate, while the number of missionaries in it had more than quadrupled. Still, however, his zeal outran his success ; and ‘the wants of the wilderness’ was a theme still uppermost in his heart and on his tongue.

‘The missionaries,’ says he, ‘continue, as usual, faithful and diligent in their important work. It is impossible to appreciate too highly the importance of their exertions.’ Nor were the laity wanting on their part.

‘There have been instances of individuals, possessing only moderate wealth, who have given the tenth, and the eighth part of their property to the building of churches, besides liberal contributions in the same proportion to the support of the clergy. The congregations of our Church, it should be recollected, in the new settlements particularly, are not large ; and, therefore, the erection of buildings, and the support of public worship, fall heavily upon them. But for the aid that they received from other quarters, and particularly as it respects the support of clergymen from the Missionary fund, the scattered Episcopalians in many parts of the State would have been unable to establish congregations, and to obtain, permanently, the worship of our Church. I

mention these facts, in order to excite their more wealthy and favoured brethren, particularly in the cities, from the example of their liberality, to contribute, in generous proportion to the means with which Providence has blessed them, to the diffusion and support of that Gospel which is the only security for man's happiness in this life, and his only pledge of felicity in the life which is to come<sup>a</sup>.'

It was one of the popular outeries raised against Bishop Hobart, that he was an enemy to *foreign* missions; as if between foreign and *domestic* there were any other question than that of simple distance. The missionary spirit is the spirit of the Gospel, it is one and the same wherever it labour. As our Church hath now well said, 'the missionary field is one—THE WORLD—and foreign and domestic are but terms of locality.' Now, that Bishop Hobart possessed the missionary spirit none will deny, for who pleaded it more eloquently, or laboured in it more faithfully, to extend, within the limits where he wrought, the Redeemer's kingdom. The charge, therefore, amounts but to this, that he preferred, for the time, to labour nearer home than some others, no doubt equally sincere, and equally zealous. And yet, who will now undertake to say that he was wrong? Who will undertake to deny that the present vigorous flight of our distant missions is not the result of that condemned policy which began by first strengthening at home its infant and unfledged pinions? At any rate, all must admit it to be a mere question of time and distance, involving no point of principle, and justifying, on neither side, censure or condemnation.

Among the changes in the Diocese he was called upon to notice, was the decease of its first Bishop, September 6th, 1815.

'The Right Reverend Bishop Provoost has very recently departed this life. To the benevolence and urbanity that marked

<sup>a</sup> Journal of Convention, 1815, p. 14.

all his intercourse with his clergy, and, indeed, every social relation, there is strong and universal testimony; and with respect to the manner that marked his official intercourse, there can be no testimony more interesting than that of the venerable Bishop of our Church in Pennsylvania, who, on a public occasion<sup>b</sup>, several years since, referring to the intimate relation between himself and Bishop Provoost, introduced the sentiment, that "delegation to the same civil office is a ground on which benevolence and friendly offices may be expected;" and then remarked, "How much more sacred is a relation between two persons, who, under the appointment of a Christian Church, had been successfully engaged together in obtaining for it the succession to the apostolic office of the Episcopacy; who, in the subsequent exercise of that Episcopacy, had jointly laboured in all the ecclesiastical business which has occurred among us; and who, through the whole of it, never knew a word, or even a sensation, tending to personal dissatisfaction or disunion<sup>c</sup>."

A few words of minuter information may not be unacceptable touching the life of our earliest diocesan. The ancestors of Bishop Provoost were from Holland, though originally of France; being among the refugees from that country during the religious wars of the latter part of the sixteenth century. They emigrated to America about the middle of the seventeenth.

His parents being attached to the Church of Holland, he was baptized and brought up in that communion. His early education was in his native city, New-York, a graduate of King's College. At the age of nineteen he went over to England for its completion, entering himself a fellow-commoner at Peter House, Cambridge. His studies, or his associates there, brought him over, first to the Church, and eventually to the ministry, which he embraced as his profession. He was ordained Deacon by the Bishop of London, at Westminster, February, 1766,

<sup>b</sup> Bishop White, in his sermon at the Consecration of Bishop Moore.

<sup>c</sup> Journal, 1815, p. 12.

and Priest a few weeks after, at Whitehall, by the Bishop of Chester. Marrying at Cambridge, about this time, he returned to New-York; was elected Assistant Minister in Trinity Church, the Rev. Dr. Auchmuty being Rector. In this situation he continued until the year 1770, when he retired to his farm, as already stated; returning only upon the final evacuation of the city by the British in 1783. His subsequent course has been already given.

A new point of interesting labour was this year opened to the Bishop in the condition of one of the Indian tribes, or rather that portion of one of them known as the Oneidas, residing on their reserved lands in Oneida county, to the amount of about four thousand souls. In after-years his feelings in their favour were still more highly excited by personal intercourse: his care at present was confined to sending among them, as a catechist and schoolmaster, one of their own blood and lineage, being an Iroquois, who had been fortunate enough to receive in his youth not only a Christian but a liberal education. Among the duties prescribed to this teacher, was that of preparing a translation of portions of the Scripture and Liturgy in the language of the tribe, for which purpose an earnest appeal to Episcopalians was made by the Bishop for obtaining the requisite funds.

The story of this heathen convert was one of painful interest. Among the later inroads of the Indians on the white settlements, as related in colonial history, was one against the frontier village of Deerfield, (Conn.) which was sacked and plundered, and the wife and children of its minister, the Rev. Mr. Williams, who was then absent, carried off as part of their booty. On his return to a desolate home, the distracted husband and father set off immediately in pursuit of the wretched captives; but his search was vain, and years elapsed before any trace of them was to be found; and when discovered, all were not willing to return—one daughter had married a chief of the tribe; and on the score either of love or duty, preferred her new to her old home. The children of this

ill-assorted marriage assumed the maternal name of Williams, and from this family was descended the one who was now to be instrumental, under the guidance of Providence, in leading his nation to a purer faith, and more peaceful habits, than had belonged to his heathen marauding progenitors. But the subject of the Indian Mission will again appear in the course of the narrative.

But there is a further topic touched upon in the address, which has been deferred to the last, inasmuch as it opens another of those points of painful controversy, which so often added weight, if not bitterness, to labours in themselves sufficiently heavy. To harass a conscientious man in the performance of official duties, is certainly not wisely or kindly done ; it is like baiting some noble animal at the stake—the one is tied, the other free. Who waits upon the ruler who holds not on his course of duty, however encompassed by foes, while the voluntary assailant may cast his dart, and retire unquestioned. Such are the reflections forced upon the mind of the writer, when he remembers all that his friend and Bishop sustained and suffered in the matter upon which he now enters.

‘It gives me,’ says the Bishop, ‘great pleasure to notice the increase of Bible and Common Prayer-book Societies in this State.’

The name is sufficient to open the subject, at least to any of his contemporaries. The charge was ‘bigotry,’ if not ‘impiety,’ in thus uniting the Prayer-book with the Bible, and in using his official influence, as he unquestionably did, among Episcopalians against the formation of common societies for distributing the Bible alone. This requires from his biographer explanation ; his own views lead him to add, *justification*.

In accordance with the spirit of an age which ran to amalgamation, or, in other words, to the adoption of a Christianity without creed or distinctive marks, societies in which the members of every communion might unite for the gratuitous distribution of the Scriptures, without tone or comment, had arisen, and become highly popular,

first in Great Britain, and shortly after in our own country. Under this excitement very many Episcopalians were found to prefer these new and open societies to the less popular ones already established in their own Church, for a similar end, viz. associations of Churchmen, for the united distribution of the Bible and Book of Common Prayer.

In this ardour for the new form of an old cause,—an ardour so laudable both in its motive and in its end,—while others saw nothing but a subject of congratulation, Bishop Hobart discerned also something, nay, even much, to dread. The motive was good, and the end was good, but the means, as he thought, were unwise and inexpedient; objectionable in principle, and likely to prove highly injurious in their final results. Under this conviction, he hesitated not as to his course of duty. Though well aware how hostile at first sight the measure would appear to all other denominations—how easily it might be perverted to party purposes within the Church, and the outcry of ‘bigotry’ be raised against both it and him—though well aware, too, that it was a question in which he stood in the minority, perhaps a small one, certainly with the laity of his Church, and most probably even with his clergy—still he faltered not; but coming forth in a ‘Pastoral Letter’ addressed to the laity of the Church in his Diocese, and subsequently in an ‘Address to Episcopalians’ in general, proceeded openly and plainly to the maintenance of this position, viz. That in all societies of Churchmen for religious purposes, it is better that they be conducted in our own way, and on our own principles, and consequently without union or amalgamation with other denominations.

The ‘Address’ just mentioned concludes with a characteristic acknowledgment.

‘My brethren of the Laity,—When I commenced writing this address to you, it was my intention that it should be anonymous. But I deem it more consistent with honourable frankness to an-

nex my name. I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, He who knows my heart knows, I trust, that the charge is unfounded. I think I am doing my duty—and my duty, “through good report, and through evil report,” I ought not to fear to perform. I think I am doing my duty to my Master—to the Church, a portion of which, in his Providence, is intrusted to me—and whose interest I would most solicitously guard, in the firm persuasion that she is a pure branch of his mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world<sup>d</sup>.

In the state of religious feeling that then existed, this was not only a bold but a startling position; taking up, as many thought, unchristian ground, and as still more imagined, from its running counter to the spirit of the age, untenable ground, and one from which he must necessarily recede.

Some of the clergy, many of the laity of his Diocese openly rebelled against it; while still more, it is probable, were silent out of respect, yielding to his official authority what they denied to his argument. Those who thus accorded to his views, satisfied themselves by considering that it was a question of expediency, and not of Christian principle; not one, therefore, in which they were called upon, by the maintenance of their individual opinions, *to run the risk of the peace of the Church*.

The evils of a distracted diocese had already been widely and deeply felt, and the wounds scarcely closed: whether the Bible was to be given alone, or a Prayer-book with it, was certainly not a question that would justify opening them again. Fortunately this feeling operated widely—fortunately, it may be said, because many who began with silence, ended with being satisfied.

The author, therefore, feels it due to them, and perhaps to himself, as approximating to them, as well as to

<sup>d</sup> Address to Episcopalians, on the subject of the American Bible Society, p. 12.

his subject, to give the outline of an argument that second and better thoughts thus approved of.

It consists of two parts :

I. The justification of the union of the Prayer-book with the Bible, as a summary of Christian doctrine, and a manual of personal devotion.

II. An exposition of the dangers to which all such general societies are liable, so far at least as Churchmen are concerned.

On the first point, however, the Bishop can hardly be said to have had an opponent, since the separate distribution of the Bible was not maintained by such societies on the ground of objectionableness to the Book of Common Prayer, but simply, that as none but Churchmen could be expected to unite in distributing the one, therefore they should, because they could, combine in distributing the other.

The excellence, however, of the Prayer-book was to the Churchman at least one very strong argument for uniting it. Its eulogium, therefore, was not misplaced in his argument.

‘ The evangelical truths of Scripture are set forth in this book with clearness, fidelity, and force; those truths which are considered fundamental, the corruption and guilt of man—the divinity, the atonement, and the intercession of JESUS CHRIST, and salvation through a lively faith in him, and through the sanctifying power of the HOLY GHOST. To quote all the passages which set forth these doctrines, would be to transcribe the Liturgy. They constitute the spirit that gives life to every page, that glows in every expression of this inimitable volume; they are set forth not in a form addressed merely to the understanding, but in that, fervent language of devotion which reaches the heart. What greater service, then, can we render to a benighted world, than to circulate, in conjunction with the Bible, this admirable summary of its renovating truths<sup>c</sup> ? ’

Again, ‘ One invaluable characteristic of our Liturgy is its ad-

<sup>c</sup> Berrian, p. 166.

mirable fitness not only for worship, but instruction. It is not only a guide to devotion, but a formulary of faith; a correct exhibition of evangelical doctrine, in language gratifying to the taste of the most refined, and level to the capacities of the most humble; enlightening the understanding, and swaying the affections of the heart. Can a book, unrivalled in its simple, correct, and forcible display of the truths contained in the Bible, be an unfit companion to this sacred volume? The Prayer-book is the best religious tract that can accompany the Bible<sup>f</sup>.

But if this be esteemed partial praise, we are willing to take the language of candid opponents. 'Next to the Bible,' says Adam Clarke, that giant of the Methodist Church, 'the Prayer-book is the book of my understanding, and my heart.' Or take the words of Robert Hall, the 'light and glory' (and he would have merited the title in any Church) of the Baptist communion,—'I believe,' says he, 'that the evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.' But passing by the value of the Prayer-book as an acknowledged position, and one not necessarily involved in the controversy, let us examine, secondly, the real ground of contest, viz. the objections to Churchmen uniting in *general* societies for the distribution of the Scriptures.

In the first place, the Bishop put the question on its right footing: it was a consideration of expediency, not of principle; the inquiry was not as to the value of the word of God, or the duty of Christians to disseminate the knowledge of it; in these points all were agreed, and no man went beyond him in enforcing them; but it was whether that duty were best performed by Churchmen uniting with other denominations in one common society, and distributing the Bible without note or comment, or

<sup>f</sup> Berrian, p. 171.

by labouring in their own Christian field, and in their own Scriptural way.

On this point the Bishop stood firm, and showed it to be expedient as well as right: it was better, he said, far better for Episcopalians to hold together, to rally around their own Church, and manage their own concerns without the intervention of strangers. The very needlessness of amalgamation was a sufficient argument against it. We have our own societies, and for the same ends. Why incorporate with those from whom you conscientiously differ, in an object equally well attained by uniting with those with whom you conscientiously agree? This at any rate threw the burthen of proof on those who were for introducing the new principle.

But it was said, 'Union'—'Union and harmony among Christians'—'This alone is the spirit of the Gospel'—'Why needlessly separate from our fellow Christians upon minor and unessential points, in distributing that blessed book in which we all put our trust?'—'Let Churchmen have Prayer-book societies within themselves, but let them unite with their Christian brethren in distributing Bibles.'

Against such popular appeals it was not easy to make good even the most conclusive argument, and it may be doubted how far the Bishop at that time succeeded, in one that certainly admitted of two opinions. His reasons, however, were strong in themselves, and experience has given them tenfold weight. In spirit they were shortly these.

The differences that exist between Churchmen and others are either *essential* or *non-essential*. If the latter, let them be given up, not only in Bible societies, but in church government, in ministry, doctrine, and discipline,—for if union be the only law of Christian charity, and the differences are unimportant, where shall the line be drawn? for, draw it where you will, Christian harmony, according to this principle, is violated. But if such universal amalgamation be absurd, it shows that there is some practical

fallacy in this apparently Christian plea for union. The fallacy is an obvious one; it consists in substituting union, which is a worldly question, for UNITY, which is the Christian principle. The first, to be true and sound, can go no further than the latter goes—*union* cannot go beyond *unity*.

A similar fallacy exists too in the cry of Christian charity, which is violated, not by standing up for what we believe to be truth, but by contending for it in an improper spirit; and the charge of bigotry is incurred, not by pursuing good ends in our own way, but in denying to those who differ from us an equal right of choice in the common field of Christian usefulness. But upon this again issue was joined. Why, said the advocates of the Bible Society, does Bishop Hobart step out of his way to oppose our course? But the question was, 'Did he?'

Bishop Hobart addressed himself but to the members of his own Church, and his own Diocese—to those over whom he had accepted a charge, and in a matter where he felt himself to be their guide. Was this *out of his way*? Were others to take offence because he guided his own; or call that an attack upon them which was but the necessary result of his own official responsibility? This part of the question evidently resolved itself into the rightful limits of a bishop's care over his people; a question with which those without the Church had evidently nothing to do: and those within whatever they might think of his advice, could evidently find no fault with his giving it; it only showed his watchfulness in matters where they themselves had appointed him to watch.

What else, in short, could a conscientious man have done, believing as he did? Convinced that the compromise involved in such union was unnecessary to attain the end, unfavourable in its operation upon the Christian character, by weakening the outworks of its faith and profession, and likely to prove in its result highly detrimental to the Church by breaking up its ranks, scattering its members, and amalgamating them with a preponderant

sect, from which, in discipline if not in doctrine, the Church widely differed; and beyond all this, regarding it as an unscriptural, and therefore an unsound mode, needlessly to separate the word of God from the Church of God in our endeavours to evangelize the world; believing all this conscientiously, and feeling it most deeply, what other course could Bishop Hobart have taken than that he did take, viz. to warn his people affectionately and earnestly to gather around their own standard, and evangelize the nations by carrying to them, as the Apostles did, the Church as well as the Gospel.

This latter point was the burthen of his objection. 'Those societies,' said he, 'appear to me erroneous in principle.' 'The separation of the Church from the word of God, of the sacred volume from the ministry, the worship, and the ordinances which it enjoins, is wrong.' 'We deem ourselves not warranted in sanctioning what appears to us *a departure from the apostolic mode of propagating Christianity* &c.'

The subject, however, did not pass without controversy. His appeal to Churchman was not only attacked by those who owed to him no obedience, but protested against by some who did.

The 'Pastoral Letter,' was answered anonymously by an 'Episcopalian;' one, who, if report rightly indicated the author, was the very last who should have found fault with an act of unpopular official independence in another, as being himself one whose whole course has exhibited the same conscientiousness in judgment, and fearlessness in duty, with him whom he here opposed; whose motto, like that of Bishop Hobart's, has ever been, '*fiat justitia, ruat cælum.*'

In this world of error and misapprehension it were vain to hope that such a course of independent unpopular duty, however pure in its motives, would escape censure. The charges of ambition, formalism, bigotry, and persecution,

were, therefore, freely poured out against him. That these were made by men equally sincere with himself, there is no need to question; but that, in truth, they were unfounded, the event, and the knowledge of his private character, may sufficiently show; and they are now noticed, only as being among the trials through which he had to pass, though perhaps, too, some may draw from their recollection the needful lesson not hastily to judge, or harshly to condemn, the course of public men in the conscientious performance of duty.

But there is one charge recently made which Bishop Hobart's biographer cannot pass by in silence, coming as it does from the pen of a clergyman who ranks justly high in influence, and appearing as it does in a work of permanent form, and in the narrative of a life highly beautiful and interesting.

In the Memoir of the late Rev. G. T. Bedell, of Philadelphia, a narrative is given<sup>h</sup> of some occurrences in his life, as connected with this question, casting imputation upon the good faith and kind heart of Bishop Hobart. It is due, however, to the highly talented author of that narrative, to add, that upon the written evidences of such error being submitted to him, he promptly, in the spirit of Christian candour, addressed to the Editor of 'The Churchman,' a letter, acknowledging his mistake. 'I gladly,' said he, 'take this opportunity to make the correction, which truth and justice demand<sup>i</sup>;' and it is here introduced only to forward his own wish, that the explanation should be as widely diffused as the error.

But there is a further passage in the memoir, which, as it lies before the writer, and as bearing on the present question, seems to call for a passing notice. Speaking of Dr. Bedell's education, under the guidance of Bishop Hobart, he says, 'so certainly true did Mr. Bedell consider Bishop Hobart's views of doctrine, that he was accustomed

<sup>h</sup> Pp. 40—42.

<sup>i</sup> Churchman, September 12, 1835.

subsequently to say, in reference to his early ministry, that, for its first years he “preached Bishop Hobart<sup>k</sup>.” And, immediately after, speaking of his first discourse, Dr. Tyng observes; ‘In this sermon, in which his particular subject was “Gospel preaching,” we find *just those partial and imperfect views of divine truth* which a knowledge of his previous course and character would have led us to expect<sup>l</sup>.’

Now the answer to this unchristian condemnation may be found in Dr. Bedell’s own acknowledgment, toward the close of life, when he states, that in his subsequent preaching, which his biographer so highly eulogizes, he had ‘dwelt too little on the *peculiarities* of the Church, and that, God willing, he proposed to amend it.’ It might too, we think, have occurred to his biographer, whether in giving permanency to such party words as, ‘preaching Bishop Hobart,’ he was not sinning against those better words of peace, which he himself records, as Dr. Bedell’s legacy of Christian charity to the Church.

‘If,’ said he, ‘in the heat of party controversy, I have said or written any thing which has wounded the feelings, or been injurious to any one, I ask that it may be attributed to the heat of party controversy, and that this expression of regret be received in the spirit in which it is rendered<sup>m</sup>.’

Noble acknowledgment, and nobly expressed ! But we are well aware that in this sentiment no man more fully unites than his Christian biographer, and that whatever has escaped him, militating, even in words against it, is to be attributed to haste or to inadvertency, and will, doubtless, be amended in a subsequent edition of one of the most beautiful and instructive memoirs that our Church has produced.

But what bears most upon our subject, in this volume thus incidentally brought up, is Dr. Bedell’s own change of views. ‘A few weeks before his death’—they are the

<sup>k</sup> Page 28.

<sup>l</sup> Page 30.

<sup>m</sup> Page 193.

words of the friend to whom they were addressed,—‘he said, like many who thought and acted with him, he had for years said little on the peculiarities of our Church, but the period had arrived when they should be taught and preached. He then added, very emphatically, “If God spares my life, I intend delivering a course of sermons on Episcopacy this winter.” This course, he informed me, he had then in preparation<sup>n</sup>.’

As Bishop Hobart’s views in this question were, and, perhaps, still are branded by many with want of Christian liberality, it is due to him to give his vindication in his own words.

‘Christian liberality’ extends its charity, not to opinions but to men ; judging candidly of their motives, their character, and conduct. Tenacious of what it deems truth, it earnestly endeavours, in the spirit of Christian kindness, to reclaim others from error. But there is a spurious liberality, whose tendency is to confound entirely the boundaries between truth and error. It acts under influence of the maxim, not the less pernicious, because it allures in the flowing harmony of numbers :

“For modes of faith let graceless zealots fight,  
He can’t be wrong whose life is in the right.”

Christian unity is a fundamental principle of the Gospel, and schism a deadly sin. But Christian unity is to be obtained, not by a dishonourable concealment or abandonment of principle, where there is no real change of opinion ; nor even by a union in doctrine, could such a union be sincerely effected, of religious sects who continue to differ in regard to the ministry of the Church. The Episcopalian declines with mildness and prudence, but with decision and firmness, all proffered compromises and associations, which do not recognise these orders of the ministry, and which may tend to weaken this attachment to the distinctive principles of his own Church. He respects the consciences of others. He guards their rights, but he will not sacrifice or endanger his own. He defends and enforces those true principles of

<sup>n</sup> Page 185.

Christian unity which characterize his Church. He does his duty, and leaves the rest to GOD, in the prayer and in the belief that the gracious Head of the Church will, in his own good time, overcome the errors, the prejudices, and the passions of men, to the advancement of Christian fellowship and peace ; so that, at length, "the whole of his dispersed sheep shall be gathered into one fold, under one shepherd, JESUS CHRIST our Lord°."

How far the evils predicted by Bishop Hobart, as likely to result from such union in general societies, have been in truth experienced by other denominations, it is for them to say ; certain it is such impression has gone abroad, that they have not proved baseless. To take a few authorities as they incidentally occur.

'We award,' says the leading paper of the Methodists, in 1835, 'to the Episcopalians the priority in the defence of church, or denominational religious societies, in opposition to the plan of national religious societies. We are informed that Bishop Hobart was the first to make a stand. Had other able men and excellent papers, upon the conviction of this being the better course, defended it with constancy, firmness, and discretion, the general Church of GOD in this country would have been in a much better state.'

The language of the Reformed Dutch Church is to a similar effect.

'The spirit-stirring Liturgy of the Protestant Episcopal Church, and a scrupulous adherence to it has, under GOD, notwithstanding the mutation of men and things, and all the aspersions cast upon her, as coldness, formality, and want of devotional feeling, —we say, a scrupulous adherence to her Liturgy, has preserved her integrity beyond any denomination of Christians since the Reformation. Even defection from the articles of her faith, by men within her own bosom, has been restrained in its course by the form of sound words, so that, whatever dissensions prevail

° Berrian, pp. 173-175.

within, all are still united in maintaining a common cause. The example, we hesitate not to say, is worthy of imitation. It might be so in our Church. And why not<sup>p</sup>?

But the controversy is now past, and a wider experience of missionary labour has enabled the Christian world to judge of the expediency, or in expediency, of uniting the distribution of the Prayer-book with the Bible—and what says it? Let facts decide. At the very moment (and it is a notable coincidence) that Presbyterians in America were pressing Bishop Hobart with the triumphant question ‘Of what possible use is the Prayer-book in converting the Heathen?’ at that very moment were Presbyterian missionaries in the east, engaged in translating into those foreign tongues *that very book*, as being the greatest aid they could have in converting the Heathen; and, what is more, making the translation of it to precede, in some instances, that of the Scriptures themselves, as an expedient introduction of them to the narrow and bewildered minds of the Heathen. Under date of September 4, 1817, the Rev. Dr. Morrison, the ‘apostle,’ as he has been well termed, of China, thus writes home, himself a Dissenter, to a board composed of Dissenters.

‘I have translated the Morning and Evening Prayers just as they stand in the Book of Common Prayer, altering only those which relate to the rulers of the land. These I am printing, together with the Psalter divided for the thirty days of the month. I intend them as a help for social worship, and as affording excellent and suitable expressions for individual devotion. The Heathen at first requires helps for social devotion, and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord JESUS CHRIST, were so many excellences, that a version of them into Chinese, as they were, was better than for me to new-model them<sup>q</sup>.’

<sup>p</sup> Banner of Church, vol. i. p. 131.

<sup>q</sup> Dr. Morrison’s Letter.

How striking the refutation ! While ‘an Episcopalian,’ was here penning the assertion, ‘beyond the bounds of the Church no man wants a Prayer-book,’ heathen converts in India were crying out for its introduction ; and Christian zeal and learning making even those who rejected it themselves, busy in giving it to them. On this point Christian missionaries now concur—‘to the Heathen, in his blindness,’ the Bible (with reverence be it spoken) is a sealed book, ‘unless some man guide him ;’ he must have the voice of the living instructor, or some other aid, to explain, to unfold, and teach it to him. In short, it is the ‘Church,’ that must carry forward the Gospel. This was the sum and substance of Bishop Hobart’s argument, and it has been, by ten thousand facts, triumphantly established.

A recent letter from that devoted ‘missionary,’ as he may well be termed, Bishop Wilson, of Calcutta, places this matter in a strong light : ‘I am more and more convinced,’ says he, ‘that the Episcopal Churches, with their paternal order, their Liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the Heathen, are best adapted for the feeble, prostrate, lubricous, half-civilized minds of the Hindoos<sup>r</sup>.’

May not, too, the acknowledged failure of some modern missions among the Heathen be traced, in no small degree, to the want of such an aid. In such instances, there has been no lack of preachers, of zeal, or of Bibles ; but they have wanted form and organization, and, above all, a LITURGY ; therefore have the results of their labour been fickle and transitory. Their converts have been taught, but not *built up* ; they have not been *moulded*, as the ignorant mind must ever be, by ‘line upon line ;’ through the power of solemn form and daily habit.

But, however others may think of this question, with Episcopalians it is, henceforth, a question settled and

<sup>r</sup> Letter to the Rev. Dr. Milnor, April 15, 1835.

*ruled.* THE CHURCH IS THE MISSIONARY SOCIETY. Such is the solemn decision of the highest councils of the Church. Therefore does the Church go where the Gospel goes; her prayers go with her instructions, her ministers with her doctrines; her sacraments with the knowledge of that covenant of which they are the seal, or in other words, the PRAYER-BOOK GOES WITH THE BIBLE.

To close this long discussion with the words foreign to controversy; the views of both parties, in this matter, were, doubtless, equally conscientious, and perhaps have both been equally blest. If the wisdom of an all-seeing Providence overrule even the 'wrath of man to praise him,' much more may we look for it amid the unwilling errors of human judgment. The concentrated wealth of Bible Societies has doubtless hastened the translation of the Scriptures into many heathen tongues, and extended the word of reconciliation where, perhaps, without their labours, it would be still unheard; while, on the other hand, without the sounder principles involved in the argument of their opponents, and which have been so manifestly blest to the strengthening and enlarging of the Church in which they were peculiarly maintained,—without these sounder principles entering in upon the same field, and carrying forward the Church of CHRIST with the Gospel of CHRIST, the labours of the former would be found comparatively vague, feeble, and baseless. Upon primitive form, and apostolic order alone, can the Church securely rest, for upon these was it placed by its divine Head and Founder.

Of the Church at home it is still easier to speak. The policy was a wise one which gathered it around its own standard, and to the warning voice, on that occasion, of her wakeful guardian, the Church, under God's providence, owes much. Though the note may have sounded harsh in the ears of the watching, it was needful to awaken the sleepers, and to infuse into their movements, as it unquestionably has done, a new and more energetic spirit.

Of this new spirit, the increased demand for Prayer-books, which immediately followed this controversy, is sufficient proof. In 1815, five hundred copies of the Prayer-book were issued from the Depository. In 1816, two thousand seven hundred and fifty. In 1817, five thousand two hundred and thirty-nine<sup>s</sup>.

The Bishop's official publications, this year, were more numerous than usual. He was ever ardent in proportion as he saw evil, or apprehended danger. In addition to the usual address to the Convention, he gave also a 'Charge' to the clergy, the first instance, it is believed, of such form of admonition in our American Church, certainly in the Diocese.

As the practice was a novel one, he introduces it with an exposition of its fitness and importance.

'My Brethren of the Clergy,—The delivering of charges to the clergy is a duty resulting from the nature of the Episcopal office, sanctioned by immemorial usage, and contemplated by the canons of our Church. The *addresses*, at the opening of the Convention, present a view of the state of the Diocese, and afford an opportunity for remarks on the subject of ecclesiastical affairs. It is the design of Episcopal *charges* to explain and enforce whatever relates to the Christian ministry, its constitution, its distinct grades, their general and particular powers and duties, their qualifications, literary, theological, and ecclesiastical; the responsibility of their office, its difficulties, its aids, and its rewards. From the variety and importance of these topics, it is easy to infer how instrumental these charges may be in exciting and aiding both him who delivers them, and those to whom they are addressed, in the faithful, diligent, and zealous execution of the duties of the ministry<sup>t</sup>.'

After an eloquent vindication of the Church from the political prejudices heaped upon her, he adds:—

<sup>s</sup> Reports, Bible and Common Prayer-book Society, 1815, 1816, and 1817.

<sup>t</sup> Charge to the Clergy, 1815, pp. 3, 4.

‘We resemble the primitive Church in our faith, in our ministry, and in our worship,—let it be our care to resemble her in sanctity of manners, in devotedness to our God and Saviour<sup>u</sup>.’

In urging again upon the clergy the trust, the responsibility, that rested upon them in relation to testimonials given to candidates for the ministry, he rises into language, deepened by the recollection of past, or, perhaps, the foresight of coming trials.

‘Let us stop him before he touches the first step of the altar, lest he pour on it unhallowed vows, and be smitten by the wrath of God. Let us arrest him at the threshold of the sanctuary, lest in its sacred courts he should be the scoff of the ungodly, and the grief of the pious. Let us arrest him before he enter the Christian fold and sow dissension among the flock of CHRIST, and dishonour the holy spouse, and rend the sacred body of the Redeemer; for difficult and painful may afterward be the task of expelling him from the altar which he profanes—from the sanctuary which he disgraces—from the fold and body of CHRIST which he dishonours and rends<sup>x</sup>.’

The charge closes with an injunction to pastoral duty, in a spirit of apostolic earnestness.

‘His congregation are his charge. “Feed my sheep,” guide, reclaim, comfort, lead them to heaven, was the commission of Him from whom he received them. To the care of his flock then, every other care is made subservient. The lambs of his fold he diligently feeds with food convenient for them; the weak he encourages; the strong he confirms; the self-confident he cautions; the timid he animates; the desponding he enlivens; the mourning he comforts; the ungodly he prudently reproves; the scoffer he puts to silence. In the abodes of poverty and wretchedness he is seen dispensing comfort. At the bed of the sick and the dying, he appears, sometimes, indeed, the messenger of wrath; but only

<sup>u</sup> Charge to the Clergy, p. 27.

<sup>x</sup> Ibid. p. 29.

that he may exercise, with more effect, the benign office of the angel of consolation <sup>y</sup>.'

'Who is sufficient for all these things? There is a principle that will constitute our sufficiency—the divine principle of faith. This is the principle by which we exhort Christians to overcome. Let us show them that this is the principle by which we can become conquerors. Let us believe that we are commissioned by the LORD of all things. Let us believe, that in all our labours, duties, sacrifices, trials, we are co-workers with him in the exalted work of promoting God's glory, and the salvation of man; and are conformed to his example. Let us believe that he is present with us, comforting, succouring us; leading us to duty, to trial, to victory, to reward. Let us behold that reward—a crown of righteousness. By faith, let us look to our Master, let us look to Heaven—and what can we not do? Pray, brethren, that this faith may be yours. Pray that it may be his who addresses you. Pray that you, and he, and you the beloved people to whom we minister, may finally be found worthy, by this faith, to be admitted to the Church triumphant <sup>z</sup>.'

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The following desponding letters recall the name of one (Rev. C. W.) whose fortunes have already been noted as below his merits. They may seem, and probably are out of place amid the high questions of church policy and official duty, into which our narrative has run; but such is life, and such must be its picture. They were besides, too, promised to the reader, (page 243,) as completing a picture, not without its melancholy interest as that of a poor, humble, right-hearted, wrong-headed country clergyman. His children were now old enough, it seems, to make him feel doubly the pressure of poverty. The following was soliciting aid from a society for the education of a son.

<sup>y</sup> Charge to the Clergy, 1815, p. 39.

<sup>z</sup> Ibid, p. 43, 44.

FROM REV. C. W.

*' Derby, February 13th, 1815.*

Rev. and dear Sir,

It would be ingratitude in me to doubt your friendship. I have no claim upon the clemency of the Society, no plea but indigence. I know too, that as their benevolence cannot be infinite it must have its boundaries, its longitude and its latitude. But I know, Sir, that the Society has supported two boys, at the Cheshire Academy, whose father is not a resident in your State, and the latchets of whose shoes are worth more than my cassock and band. But they have a right to do what they will with their own. My application in favour of my oldest son was made when I was a resident in your State : perhaps, if I had had that persevering address, so essential in the affairs of this world, I might have obtained my request ; but I have a decided aversion to repeating a request on *human* clemency, it bears the aspect of demand. I now expect no favour from that quarter. "Whatever is, is right," says Pope ; and a greater than Pope says, "*Be careful for nothing.*"

The more I read the Scriptures, and note the progress of the things of this world, the more illustrious appears the doctrine of the Divine JESUS, "My kingdom is not of this world."

Yours affectionately,

C. W.'

FROM REV. C. W.

*' Derby, October 21st, 1815.*

Right Rev. and dear Sir,

I am much obliged to you for ten dollars enclosed in yours of the 12th instant. I am satisfied ; I never troubled myself about the books, and never meant to give you any trouble, although ten dollars is more than, probably, they will ever be worth to you.

That "all things shall work together for good to them that love God," is apostolic theology ; whether I am comprehended in this blessing is more than I know.

With all due respect, yours,

C. W.'

To close this piteous story, the last last letter lighted upon from him is as follows ; bearing in its hand-writing somewhat of the feebleness of age. May we not add, too, in its inconclusive reasoning.

FROM REV. C. W.

*' Derby, December 9th, 1818.*

Right Rev. Sir,

It is with diffidence I make this communication after a laborious investigation, availing myself both of Protestant and Roman Catholic writers and correspondents. I think that St. Peter held an *apostolic supremacy*—that the Roman Catholic Church is a *Church of CHRIST*, holding a *valid* priesthood—and, that she is not *the Anti-Christ* spoken of by the beloved Apostle. Whether the Pope of Rome has an exclusive right to St. Peter's keys, is a question upon which darkness and light has alternately rested, as I have turned over the pages of Roman Catholic and Protestant writers.

Thus, as a son to a father, have I unbosomed the sentiments of my heart, nothing doubting but they will be received with that impartial charity, and paternal tenderness of heart, which the Christian verity teaches us is the inheritance of every *Father in God*. If holding these opinions is inconsistent with my holding a peaceable stand upon *Protestant ground*, I can retire in peace, unwilling to give my bishop or brethren a moment's discomposure—my importance in the Church is not worth it—only asking the blessedness of sitting under mine own vine and mine own fig-tree, disturbing no man, and by none disturbed. I repose my concern upon your paternal bosom, waiting for a reply.

Right Rev. Sir,

Yours most obediently,

C. W.'

## CHAPTER XV.

*A. D. 1815. Æt. 40.*

Formation of Church Societies—Their Objects and Influence—Bishop Hobart's Zeal for them—The Principle on which they were founded—Tract Society—Character of its Tracts—Pastoral Charge on the Christian Ministry—Frequency of Bishop Hobart's Instructions on this Point justified—Peculiar Traits of Character—His Notion of the Church explained and vindicated—Publication of the 'Christian's Manual'—Ejaculatory Prayer—Prayers in the Language of the Liturgy.

INDIFFERENCE on the part of the laity toward the concerns of the Church, has already been noted as one of the evils resulting to the Diocese over which Bishop Hobart presided, from early government patronage. To overcome this apathy in the rising generation of the laity, was a task in which Bishop Hobart long laboured, and, finally, succeeded. One by one he gathered around him a band of pious young laymen, attached and zealous co-workers in every good cause. Out of these materials, at first scanty in amount, and influential only through piety and zeal, were formed by degrees, with his sanction, and under his guidance, CHURCH societies for all the varied objects of Christian benevolence.

Thus arose the Bible and Prayer-book Society in 1809; the Protestant Episcopal Tract Society, in 1810; the Young Men's Auxiliary Bible and Prayer-book Society, in 1816; the New-York Sunday School Society, in 1817; the Missionary Society; the Education Society; the Protestant Episcopal Press; and many other minor associations, by which the Church in this Diocese has ever since been banded together in harmonious and concen-

trated action. It is due to them, as well as to the Bishop's memory, to give the picture of his interest in them in the words of one who was of them.

‘Humble as they were in their infant operations, they were not beneath his paternal care. Backward as our people were in their support, he was never discouraged : he attended the meetings of all our societies whenever it was practicable, and was among the first to be present, and the last to retire. He entered into the minutest details of their business, took a lively interest in all their proceedings, noticed every change in their condition, suggested expedients for their improvement when they were languishing, and rejoiced at every appearance of their growth and success.

The Bishop delighted in this little band. He animated them on all occasions by his approbation and praise. He looked to their example for a succession of active labourers in those societies which were so essentially connected with the welfare of the Church. And many of them, in the recollection of his paternal watchfulness and regard, still feel the impulse which he gave to their exertions, and go on in their course with unabated ardour and zeal <sup>a</sup>.’

But there is a further and a higher view. If these societies exhibit in their origin Bishop Hobart's influential zeal, no less do they, in their peculiar organization, his prospective wisdom. They all emanated from the Church, and were bound to the Church, and thus constituted an integral part of it. The Bishop placed himself as the official head of each, not, as some superficial observers thought, from the wish to accumulate power in his own hands ; but from a wise and settled policy, in which he may be said to have anticipated the now almost united voice of Christendom, viz. that the Church, in its spiritual and united character, is the true society for Christianizing and improving the human race ; and that societies emanating from her authority, and operating in con-

<sup>a</sup> Dr. Berrian's Memoir, p. 180.

nection with her ministry, will be found in the long run more efficient, as well as more safe, than those which rest upon temporary excitement, and voluntary association. It is the gradual growth of this once proscribed sentiment, which is now giving unity and strength to all the movements of our Church: first, they are made sound by emanating from episcopal authority; and, secondly, energetic by connection with the general councils of the Church.

Such was the history of the General Theological Seminary, of the General Sunday School Union, of the General Domestic and Foreign Missionary Society; and such, we trust, will be the eventual form of the Bible and Prayer-book Society, the Education Society, and the Press; which as yet are but in their 'chrysalis state:' they have yet to receive a higher form, and a fuller development.

The Tract Society, next to the Bible and Common Prayer-book, was the earliest of these associations. The amount of good resulting from its labours may truly be said to have been incalculable; since its tracts have been the precursor of the missionary in all parts of our country, finding their way to the heart, where the voice of the living preacher could not be heard, or would not be listened to. In the character of its tracts, Bishop Hobart ran counter as usual to the popular current: *that* went for excitement, *he* went for instruction; that was for incident, he was for doctrine; that looked to the present, he looked to the future. In this latter point we have struck upon a leading peculiarity of his mind, which was to make light of immediate results when compared with final ones. He was for looking always to the *rule*, and not to the *case*: he must see that the principle was right before he could applaud; he must sum up the account before he could subscribe it, or place to its credit any temporary isolated balance. It was, in short, such a peculiarity of mind as always sets a man at variance with the multitude around him—for men taken in the mass

are ever short-sighted: to look beyond, and judge according to the great and permanent consequences of action, is the attribute of the few, and the criterion of the wise; and their reward is, as might be expected, to be esteemed bigots in their own age, and sages in that which follows them. Such is the fate of all sound reformers; it was that of Bacon: the language of his last will is proud and touching,—‘I bequeath my fame,’ said he, ‘to posterity, after that some ages shall have gone by.’ In the principle at least of this legacy, Bishop Hobart might have joined; for seldom if ever did a man throw himself more confidently than he did upon the eventual success of unpopular principles. But in the worldly spirit that craved such fame, the Christian was far above the philosopher. With him it was, in truth, a light thing ‘to be judged of man’s judgment,’ whether present or future.

But to look at this matter in a more intellectual light. Bishop Hobart’s mind seemed as if it never could rest on half-way points: wherever he took up his position, you found him standing upon principle and final results; perhaps he had jumped to them, as he often did, by a kind of instinct; and then the steps of his argumentation were not perhaps very clearly or logically arranged—for it was giving to others a road he had not himself travelled. But when he came to principles, here he was ever at home, and dwelt and expatiated among them as a *spirit* might be supposed to do in its native element.

So, too, in plans of Christian benevolence. Compared with the *principle* involved, he rated lightly all present advantages; so much so as to have been often charged with preferring on these points the form to the spirit; with how little truth, the story of his life may show, while the ground of his justification may be given in the words of one whom he admired, and often quoted. ‘The happiness of the world,’ says Butler, ‘is the concern of Him who is the Lord and Proprietor of it; nor do we know what we are about, when we endeavour to promote

the good of mankind in any way but those which he has directed<sup>b</sup>.'

Nor, while he thus devoted himself to arousing the laity, was Bishop Hobart less attentive in directing and counselling his clergy as became his office, in all matters where he either saw error or apprehended danger. This brings up the subject of the 'Charge' he delivered to the clergy, on 'The Nature of the Christian Ministry, as set forth in the Offices of Ordination.'

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On this subject of the apostolic constitution of the Church, Bishop Hobart wrote so much, and spoke so much, that many were ready to cast upon him the old slur of being 'all Church and no CHRIST;' how unjustly need not now be said, for his life and death disproved it. Still, however, the charge is one that merits a few words of explanation and disproof.

In the first place it is to be remembered, in explanation of his frequent reiteration of it, that the whole subject was one little understood, at that time, in our country, and greatly undervalued<sup>c</sup>. By the opponents of the Church, its Episcopal form of government was confounded with the novelties and corruptions of Popery; by the ignorant multitude it was believed to have sprung from a royal government, and to form part of it; and, even by its friends, generally regarded as but one of the chance forms of human institution, suitable, and perhaps, binding, as a matter of expediency, but indifferent as a matter of principle.

<sup>b</sup> Analogy.

<sup>c</sup> That readers of the present day may judge of the contemptuous tone in which the Church was then treated by some of its opponents, the following is the manner in which the consecration of Bishop Seabury was spoken of:—'Having been invested, or imagined himself invested, with certain extraordinary powers, by the manual imposition of a few obscure and ignorant priests in Scotland.'—American Unitarianism, p. 15.

Such being, acknowledgedly, the state of public opinion on this point, the question is, upon whom rested the responsibility of setting Churchmen right: now, no one can deny but that the station of Bishop Hobart rendered it peculiarly and imperatively *his* duty, and *his* province, as much so as in human government it is that of the judge to guide in the interpretation of the law, or the commander to watch over the ordering and conduct of troops intrusted to him. The fact being admitted, that Churchmen needed instruction, settles the whole question,—for if *he* neglected it, who by the very nature of his office, and the express language of his consecration vow<sup>e</sup>, was bound and obligated to attend to it, whose duty was it to take it up? The language of popular censure was, ‘Here is a minister of CHRIST who pleads much for the Church, but comparatively little for the Gospel.’ The answer is, ‘Here is a minister of CHRIST, called to a peculiar charge over it, who, while he neglects not the topics of Christian instruction, common to himself with his clerical brethren, yet dwells peculiarly upon those which if neglected by him would be attended to by none.’

Such, at least, was Bishop Hobart’s view of his official duty, and rarely has the Church had an abler, never a more faithful leader and teacher. Having once chosen the path of duty, he walked in it unmoved, neither friend nor foe could sway him from it; he was neither to be allured nor driven.

Something, again, in this question, must be allowed to that ardour of character, which gave itself so wholly to the duty in hand, as sometimes, unquestionably, to run the risk of being comparatively, misunderstood. Such men, more especially, are not to be judged of ‘piecemeal.’

<sup>a</sup> Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God’s word; and both privately and openly to call upon and encourage others to do the same?

*Answer.* I am ready, the LORD being my helper.

If Scripture itself be liable to misinterpretation from such cause, much more the language of frail, fallible man. If St. Paul may be thus maligned, no wonder that one might who was like him in character, and trod in his footsteps, and like him too, threw himself so wholly, heart and soul, into his argument, as to *seem* to depreciate the value of what was not then in question. But if Bishop Hobart be thus made his own interpreter, all will be found consistent, and, though all is ardent, yet nothing is exaggerated; his portrait of the Christian will then be found to include the deepest humility, the most fervent piety, and the most exalted faith, as well as the most devoted attachment to the Church, its ministry, and its sacraments. To judge him aright, therefore, we must weigh him in all. Those who looked to one extreme, called him 'enthusiast;' those who looked to the other, styled him 'formalist' and 'bigot.' It was not every one whose intellectual grasp could take in both points at a single view. His character, in truth, was a rare combination of extremes.

Some men there are who seem all heart and no head; these give the material out of which vulgar enthusiasts are made—men who do more, both to make and to mar good designs, than any other class of men in society, for without enthusiasm there is nothing great, and yet, with such enthusiasts, there is nothing successful. With them Bishop Hobart was often confounded, and the ardour of all his feelings, in whatever he thought, said, or did, and his apparent disregard of prudential considerations in the courses he adopted, seemed to justify the belief. *But he was not of them.*

Others, again, there are, who seem all head and no heart; these make up the still larger class of the politic and the prudent calculators of this world. With these too, Bishop Hobart was often confounded, and the sagacity of his views, and the steadiness of his course, seemed to justify this classification, and to mark a decided preponderance in his character of judgment over feeling. *But neither was he of them.* But he was, as already said:

of that higher and rarer class, who seem to be from nature partakers of both extremes. Men who are at the same time circumspect and impassioned; all head to plan, all heart to execute; engaging all confidence by their wisdom, and exciting all affection by their simple-heartedness; having, in short, the wisdom of 'the serpent and the harmlessness of the dove.'

Of this choice variety, if it may be so termed, of the human species, Bishop Hobart may be taken as a fair specimen. His character was formed of opposing elements, which yet stood so blended in the unity of an energetic will, that those who saw him nearest, and knew him best, still found it hard to say which element preponderated—whether the wise prudence that foresaw and guarded against coming danger, or the bold-hearted enthusiasm that neither saw nor regarded it.

Such combination of character makes, unquestionably, the ruling men of the earth; men born for high and wide influences—to pull down or to build up; but, when directed to noble ends, its truest benefactors. Such, in his own place and sphere, was Bishop Hobart. The providence of God cast his destinies in the Church, at a time when such a leader was most wanted in it. To raise, confirm, and strengthen it in doctrine, discipline, and practice, soon became to him, under the grace of God, it is hardly sufficient to say, the aim of his life, it was, rather, like its necessary sustenance, 'his daily meat and drink;' for, from the day he entered upon it he seemed to count every hour 'lost' that did not 'tell' in its advancement.

But there is a higher view to be taken of his course. In this devotion to the Church, worldly minds misunderstood him; they read in it zeal for his own communion, exalting and glorifying that of which he was himself, 'pars magna'—the head and ruler; but this was the low conception of narrow, or rather, unspiritual minds. It was the Church of CHRIST he loved, and praised, and magnified, in itself, and for itself; as the ark of safety to ruined man; as the appointed medium of salvation; as

the constituted channel of grace ; as the sole authorized dispenser of the seals of that better covenant which GOD, in mercy, had seen fit to make with ruined man through a mediator, CHRIST JESUS.

It was, therefore, no local, no temporal, no present Church that he magnified, but one spiritual, universal, ever-during ; having, indeed, a visible existence, and an external unity, and a ministry of divine appointment, but not confined to age, or name, or nation,—running back to the first promise of a Redeemer, and forward to his final advent ; encircling all who receive that promise, and look for that fulfilment, and hold to that faith, and enter into that covenant, through that door of admission which CHRIST alone hath opened, or can open. Over this divinely constituted body, man, he argued, has no power—no power to add, no power to change—he must take doctrines as they are revealed, sacraments as they are appointed, and the power to administer them as CHRIST has given it ; and all, as from GOD, through the Saviour, by his appointment. To blind, sinful, lost man, it alone remains to receive in faith, humility, and gratitude, the seals of that covenant that makes him a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven.

This was the Church that Bishop Hobart loved, unto which he lived, and for which he was ever willing to offer himself a sacrifice ; and that he laboured to extend it in all zeal, and without compromise, was but an exhibition of the highest and noblest form of Christian charity ; a height of charity which the timid, the selfish, the indifferent, (or, as the world terms them, the liberal,) know not, a charity which can be felt and exhibited only by him whom ‘ the truth hath made free,’ and who, therefore, values but as dust in the balance, all other motives than those of love and duty to a crucified and ascended Saviour.

While others, therefore, pleaded for amalgamation, Bishop Hobart pleaded for unity ; while they *moralized*

on the inconveniences of *separation*, among professing Christians, he *spiritualized* on the sinfulness of *schism* in that Church which is the body of CHRIST.

This matter of 'schism' was then, and, perhaps, is still, so little thought of by the many, among professing Christians, as to be hardly understood; and the author well remembers the surprise manifested by some who should have known better, when upon Southey's 'Life of Wesley' coming out, the Bishop objected to it that the author had not sufficiently dwelt on the sin of schism involved in the separation of the Methodists from the English Church.

But, thanks be to God, times are changed, or at least, changing; not only do Churchmen understand it better, but other parts of Protestant Christendom seem now about to awaken from their long dream of 'self-seeking' division. The well-nigh lost notion among them of the one pure, primitive, catholic, and apostolic Church, seems to be reviving, and putting forth the leaves of promise. By such, the language of Bishop Hobart begins now to be understood and valued: once it seemed to them but as a 'remnant of Popery,' they now see it in connection with the parting prayer of their LORD and Master, for all that should believe in his name, 'that they might be ONE.'

But, however it bear upon Bishop Hobart's opinions, the truth itself is unquestionably springing up and extending among Christians. The CHURCH in its scriptural, primitive, and spiritual acceptation, is in our day, beginning to be magnified, by those who once thought little of it—'Cum bono Deo:' to apply to it the language of one of our older divines, '*It is set up*, and, without pretending to prophesy, we may say *it will stand*; it will go on and prosper, until this drop become a river, and that river increase unto a sea, that may encompass all lands<sup>h</sup>.'

<sup>h</sup> Leslie, Preface to Case of Regale, &c.

Among the proofs of Bishop Hobart's equal zeal in impressing vital piety, as in urging Church unity, a small work edited by him, about this time, deserves mention, and the very mention, is the proof; for it is only the awakened heart that, amid so much necessary labour, could have found time for such voluntary addition.

The volume bears date 1814, and is entitled, 'The Christian's Manual.' The dialogues in it are selected and altered from an English work of similar title, 'The Village Manual.' 'In the revision of them,' says the Preface, 'the Editor has made considerable alterations in style, and occasionally amplified the sentiment. It is the object of them to exhibit and enforce the various exercises, duties, and privileges of the Christian life, to awaken the careless, to excite the lukewarm, and to instruct and comfort the penitent believer.'

The volume contains also an exhortation to ejaculatory prayer, with suitable forms. These are taken chiefly from a treatise on that subject recommended by Bishop Horne, and the Rev. W. Jones, of Nayland, both great favourites of Bishop Hobart, but altered and enlarged by him, for it was a practice too consonant with his own feelings and habits to pass from him without adding his sanction; and his biographer well remembers the warm and affectionate interest with which at the time Bishop Hobart urged it upon him, as a habit of personal devotion, as a solace and comfort we can always command, even amid the turmoils of the most busy life, keeping the thoughts right, and the heart ready.

In confirmation of this sentiment, and as illustrating the practical value of this habit of "mental prayer, the author would add the testimony of the celebrated Christian philanthropist, Francke of Halle. When asked by what means he was able to maintain, amid much outward trouble, so constant a peace of mind, his reply was, in the spirit, and almost in the words of Bishop Hobart, 'By stirring up my mind to prayer a hundred times a day. Wherever I am, and whatever I am doing, I say,

“Blessed JESUS, strengthen me! blessed JESUS, direct me!”

The preface closes with his usual humble appreciation of his own labours. ‘The editor,’ says he, ‘has thought that the various articles in this volume were admirably calculated to excite and cherish evangelical and fervent piety, he has, therefore, felt himself gratified in the humble office of compiling this manual of Christian faith and devotion, and presenting it to the public.’

But here, as usual, the editor underrated his own work; for in addition to editing, he had also prepared and added to the volume, prayers suited to all occasions, in language he always loved, that of the Book of Common Prayer; observing that he ‘experienced the greatest pleasure in finding how admirably the language of the Liturgy and Offices of the Church is adapted for the purposes of private devotion.’ To exhibit this was a frequent and favourite topic with him, both in conversation and writing. ‘If Churchmen,’ he used to say, ‘would but make themselves familiar with the language of the prayers, and accustom themselves in private to pray in this language, they would never be at a loss for terms the most appropriate and affecting in which to express the devout feelings of their hearts.’

The following testimony to the same effect comes from a less suspected quarter. In the last public address made by the late Dr. Bedell, of Philadelphia, he observed that a Presbyterian having said to him, ‘I do think those who are pious in the Episcopal Church pray better than any people I have ever heard:’—his answer was, ‘My dear Sir, Episcopalians have been so much in the habit of praying in the language of the Prayer-book, that they cannot make bad prayers. It is more difficult for an Episcopalian (familiar as he ought to be with his Prayer-book) to make a bad prayer than a good one.’

A sermon published by him this year, likewise deserves notice. On the 13th of April, 1815, a day appointed by

the civil authorities as a day of thanksgiving on the return of peace, Bishop Hobart delivered an eloquent and appropriate discourse in his parish church of Trinity, New-York, which was soon after printed, bearing the title of 'The Security of a Nation.' The nature of the occasion made it an exciting theme; but still it is turned by the preacher rather to admonition than congratulation. National security, he teaches his hearers, is to be found only in virtue and religion: in public spirit as opposed to a selfish one; in virtuous habits as opposed to indolence, luxury, and licentiousness; but above all, in the national acknowledgment of God's providence, and in a heartfelt submission to the Gospel. Few men, indeed, felt more deeply than Bishop Hobart, or argued more convincingly, the necessity of religion to the well-being of a state. 'Man does not feel himself safe,' said he, on another occasion, 'even with his fellow-man, loosened from the restraints of religion; he cannot live without its consolations; he cannot enter on futurity without its hopes.' The concluding passage of the sermon is a fair sample of its style.

'Brethren,—We live in a most eventful period of the world. Wars and revolutions have rolled the tide of misery and desolation through the fairest portions of the globe. It seemed as if, provoked by the impiety and crimes with which the earth groaned, the Eternal had said to the angels of destruction, *Put ye in the sickle, for the harvest is ripe*. It seemed as if he were about to shake the heaven and the earth, the sea and the dry land. It seemed as if the sun would be turned into blackness, and the moon into blood—as if the great and terrible day of the LORD were come. We beheld the tremendous scene. At a distance we beheld it—we panted in the agony of terror, lest the flood of desolation should roll hither. Its remotest waves had reached us—when He who sitteth on high, said, *Be still*. The LORD hath given rest to the warring nations—the LORD hath given to a troubled world the blessing of peace.

Known only to him whose counsel is sure, are the destinies of

the nations of the earth, and, among them, of our country. It is not for me to presume to open the scenes of futurity. But there is one ground of confidence which no terror can shake. HE WHO PUTTETH HIS TRUST IN THE LORD SHALL NEVER BE MOVED. He need not fear—the LORD of Hosts is with him. And though the heavens shall pass away; though the elements shall melt; though the earth shall be burned up; there is a new heaven and a new earth, in which shall be his portion for ever.

Blessed are the people who have the LORD for their God<sup>i</sup>.

But how blind is man to the events of the future! before the sermon could be issued from the press, proclaiming the ‘fiat’ of universal peace, the ‘dogs of war’ were again loosed—the ‘man of destiny,’ as Napoleon has been impiously termed, broke forth from his temporary hiding-place, and Europe was again deluged with blood. This sudden change sent forth the discourse with this note appended.

‘Since this sermon was printed, intelligence has been received of the extraordinary elevation of the individual whose sudden depression appeared the signal of repose to troubled Europe. It may be the design of the righteous Governor of the universe, in permitting this astonishing revolution, still further to scourge the nations. This apprehension adds force to the sentiment contained in the following sermon; and more powerfully urges upon us the duty of cherishing those public virtues which alone can secure to a people the favour of the Most High, and avert the judgments of his providence<sup>k</sup>.’

We close the history of this trying year to Bishop Hobart, with the record of his highest official act. In the month of November he visited Philadelphia a second time, for the purpose of uniting in the consecration of a bishop. This was of the Rev. John Croes, D. D., for

<sup>i</sup> ‘Security of a Nation,’ pp. 20, 21.

<sup>k</sup> Ibid, prefatory note, p. 1.

the Church in New-Jersey, which was now, for the first time, organized under its own spiritual head. From this time, therefore, it ceased to make those calls upon Bishop Hobart, which he had hitherto, from time to time, amid all his own labours, both cheerfully accepted and faithfully fulfilled.

## CHAPTER XVI.

*A. D.* 1816. *Æt.* 41.

Death of Bishop Moore—Funeral Address—Eulogium—Essay on State of departed Spirits—Reputation as a Biblical Critic—Article on the Creed—Various Opinions—Letter to Bishop White—His Opinions—Letter of Bishop Skinner—Bishop Hobart's Views of the Church of Scotland—Letters from the Rev. Dr. Abercrombie—Archdeacon Strachan—Candidate for Confirmation instructed—Prejudice against Bishop Hobart's Views of Regeneration—Explained and Defended—Oneida Indians.

THE death of Bishop Moore, which occurred 27th February, 1816, advanced Bishop Hobart from the rank of Assistant to that of Diocesan; the change, however, was but a nominal one. From the shock of his first attack, five years previous, Bishop Moore had never fully recovered. It was a long and painful decline, one which Christian faith alone could gild, and the devotion of affection alone could comfort.

To the writer, it affords matter of painful yet pleasing remembrance, that he enjoyed frequently the privilege of a relative, and a son in the ministry, that of being admitted to the chamber of the invalid; for he never quitted it without a feeling of veneration and sorrow, which, he trusts, softened his own heart to the deeper admission of that faith which he there saw so touchingly exemplified.

On the occasion of his death, Bishop Hobart, being in the city, delivered a funeral discourse over the body. It was one full of feeling, and spoke justly the merits of that meek and holy prelate, upon whose responsibilities he was himself then entering. After a brief outline of his life, he thus sums up the career of one whom he charac-

terized as, 'the finished scholar, and the well-furnished divine.'

'Love for the Church was the paramount principle that animated him. He entered on her services in the time of trouble. Steady in his principles, yet mild and prudent in advocating them, he never sacrificed consistency, he never provoked resentment. In proportion as adversity pressed upon the Church, was the affection with which he clung to her. And he lived until he saw her, in no inconsiderable degree by his counsel and exertions, raised from the dust, and putting on the garments of glory and beauty. It was this affection for the Church which animated his episcopal labours; which led him to leave that family whom he so tenderly loved, and that retirement which was so dear to him, and where he found while he conferred enjoyment, and to seek, in remote parts of the Diocese, for the sheep of CHRIST's fold<sup>a</sup>.'

The language too of his personal eulogium was just and unstrained:—

'A grace allied to simplicity was the meekness that adorned him—a meekness that was "not easily provoked;" that never made display of talents, of learning, or of station; a meekness that condescended to the most ignorant and humble, and won their confidence. While associated with dignity, it commanded respect and excited affection in the circles of rank and influence; and it was a meekness that pursued the dictates of duty with firmness and perseverance<sup>b</sup>.'

In noticing the event in his annual address to the Convention, his language is to the same point. 'The remembrance of his talents and his learning, his insinuating eloquence, his faithful labours, and his exemplary piety and virtue, will long be cherished by us, and by the Diocese, with affectionate veneration<sup>c</sup>.'

The death of Bishop Moore having vacated the rector-

<sup>a</sup> Address, p. 16.

<sup>b</sup> Address, p. 14.

<sup>c</sup> Journal, 1816, p. 13.

ship of Trinity Church, to this station also Bishop Hobart was immediately advanced, while his friend Dr. How followed him as Assistant Rector.

In bidding farewell to the name of one so justly endeared to the Church, a few earlier facts deserve to be recorded. Bishop Moore was born October 5th, 1740, at Newtown, Long-Island, of a family even still looked up to as the patriarchal head of that quiet and retired village. His classical education was at King's College, New-York, where he graduated in 1768; his professional one was under the direction of the Rev. Dr. Auchmuty, Rector of Trinity Church. He went to England in May, 1774. In June, of the same year, was ordained both deacon and priest, (the successive ordinations being within the space of a week,) by Richard Terrick, Bishop of London. On his return, he was appointed an assistant in Trinity to his friend and Rector, Dr. Auchmuty, who was soon after succeeded by the Rev. Dr. Inglis, afterward Bishop of Nova Scotia. Throughout the revolutionary contest, while New-York was held by the British, he continued at his post—we will not say against his political attachments, but we will say, in the path of his Christian duty; since, even had it been otherwise, he was not one lightly to confound the questions of human allegiance with his paramount duty as the subject of a kingdom 'not of this world.'

This 'Funeral Address,' when published, was accompanied with a voluminous appendix, being a dissertation on a subject touched upon in the discourse, viz. 'The State of departed Spirits.' On this subject, so dark, and yet so attractive, Bishop Hobart maintains what is termed the doctrine of 'an intermediate state,' in contradistinction to the two opinions of 'the sleep of the soul,' until the day of judgment, or its passing at once to its final destination of happiness or misery. His argument is, that such doctrine is at the same time most scriptural and most rational, supported by the highest authorities, and implied, if not directly taught, in all the formularies of the Church.

This was one of the few occasions on which, in his writings, Bishop Hobart chose to appear as the biblical critic and scholar; and it increased greatly the wonder of those who knew his active life, how he found time for so much research and book learning.

But, should his biographer venture to pass judgment, it would be, that scholarship, whether critical or dogmatic, however here displayed, was not his stronghold; and that his mind grappled much more successfully with practical or moral, than with verbal or historical questions. His mind, neither by nature nor habit, was *critically* turned; he cared little for the detail of facts compared with principles, and still less for mere words apart from their moral influences. He used language, in short, as an instrument rather of power than of knowledge, and, consequently, paid little attention to those nicer gradations of meaning with which the critic is mainly concerned. The result of all this, combined with his busy life, was, that his knowledge of opinions never attained that profoundness, nor his speculations upon them that metaphysical precision which is essential to the higher ranks of biblical criticism. He had, however, one trait of a more practical character, and the work before us strikingly illustrates it,—the talent of rapid acquisition, on the spur of the moment, of whatever knowledge the circumstances of the case demanded.

The bearing given by Bishop Hobart to this doctrinal discussion was the fuller establishment of the article in the Creed, of CHRIST's descent into hell. This article, as already mentioned, was originally omitted in the 'Proposed Book' of the American Liturgy, in 1785, and was that alteration which most excited the fears of the English Bishops of a tendency to Socinianism in the new Church of the colonies. They had objected, therefore, most pointedly to the omission of it, and were at length hardly satisfied with its doubtful restoration, as it now stands in the rubric, with an *alias*, or discretionary rejection. So dubious, indeed, was their approval, that Bishop White,

in the official report he sent home of his consecration, expresses his great pleasure, if not surprise, at seeing among his consecrators the Bishop of Bath and Wells, who had most strenuously insisted on its restoration. On this point Bishop Hobart was fully in accordance with them, and never exercised the discretion (as who now does ?) of its omission or rubrical substitute. The feeling that thus restrained him was not only the sanctity of that primitive formulary, and *pass-word* of our baptismal faith, as too venerable to be tampered with ; there was a higher motive, it was the barrier against error. The article in question was a clear confutation, as he regarded it, of the Materialist, who would make death a total extinction of being ; of the Socinian, who would convert it into a sleep of the soul ; and of the erring Christian, who would prejudge the judgment of the last day, by following the blest at once to their happy abodes in heaven. But this is a point in which it certainly becomes us not to be too dogmatic ; and if the author might here venture an expression, it would be of his desire to leave the whole subject in that *twilight*, as it were, of faith, where Scripture has placed it, and our Church, in its wisdom, has been content to leave it—a fountain inexhaustible of spiritual contemplation and comfort, but a doctrine (if doctrine it must be termed) of *contemplative* rather than *systematic* theology. On one point, however, the heart speaks, and that, where Scripture is silent, we may well deem no light evidence. It is, that the spirits of the departed just, whether as yet made perfect or not, lose not their hold, either in affection or influence, on those whom in sorrow they leave behind ; that under the providential economy of God, which employs for good all the creatures of his will, they become ministering spirits, to guide and to guard, as with a purer love, so with a higher power, those to whom on earth they were dearest. The analogies of God's providence, so far as our vision reaches, mark and make probable such unbroken chain of spiritual influence ; the glimpses afforded by Scripture of that better state

which no eye hath seen, justify the analogy ; and, above all, the ' faith of the heart ' in such influences, when its deepest, holiest, purest affections are awakened, and when, consequently, it may be concluded nearest to the vision of ' things invisible,' all go to maintain, not, indeed, as dogmatic doctrine, but still as spiritual truth, the conviction that it is but flesh and sense that hides from us the guardian presence of those whom we have loved and lost. To borrow language which, though poetry, is yet high philosophy —

' How oft do they their silver bowers leave  
 To come to succour us who succour want ;  
 How oft do they with golden pinions cleave  
 The flitting air, like flying pursuivant,  
 Against foul fiends to aid us militant ;  
 They for us fight ; they watch and duly ward,  
 And their bright squadrons round about us plant,  
 And all for love and nothing for reward.  
 Oh ! how should highest Heaven to man have such regard.'

But to return to our subject. The discourse itself excited much interest, and is noticed with approbation by many of his correspondents, as will appear from one or two of the following letters. The first, however, in the order of time, is from the Bishop's own pen, and contains an answer to some exceptions that had been taken to his ' Charge to the Clergy,' by one whom he regarded alike with veneration and love.

#### TO BISHOP WHITE.

*' New-York, February 28, 1816.*

Right Rev. and dear Sir,

Your letters of the 19th and 20th instant, arived during my absence in Connecticut, for the purpose of holding confirmation in some congregations there, and of consecrating the church in New-Haven.

For the information contained in your letter I feel myself exceedingly obliged to you, but I am surprised, and somewhat

mortified, because it was sincerely an object with me to express myself in a way to escape your disapprobation. With respect to the Episcopacy, I think it the easiest thing in the world to take your seventh lecture, in your work on the Catechism, and justify by it all that I have said. At the sentences at the bottom of page 157, and continued at page 158, you certainly avow it the sentiment of our Church, that bishops, priests, and deacons are of divine appointment. You renew the same sentiment in the last sentence of the second paragraph of page 158. At the end of the next paragraph, you speak of succession as the only mode of transmitting that ministry which is of divine institution. At the end of the paragraph in the 160th page, you speak of the door of entry opened by the Head of the Church as the only one through which the character of a pastor in the Church can be obtained. In this lecture, and your dissertation on Episcopacy, you prove, at great length, that the order of bishops is of divine institution. Now a convert to your opinions, who believes that there is no ministry but of divine institution—no divine institution where there is not succession, and that bishops, possessing the power of ordination, are of divine institution, and thus the line in which the succession was originally placed, would, I humbly conceive, find it very difficult to prove that these divine institutions, relative to the ministry might be altered, and yet the ministry remain in its essential powers; and would be much at a loss to reconcile, with these high-church notions, the concessions which seem to me to make Episcopacy pretty much a matter of human expediency. It is now more than twenty years since I have laboured with great sincerity, and with intense thought, to reconcile your *principles*, with respect to Episcopacy, with your *concessions*, and unfortunately, the more I think, the more distant I seem from my object. Still, Right Rev. and dear Sir, such is my veneration for you, early impressed, growing with the growth, and strengthening with the strength of years, and such the extreme pain and hesitation with which I differ from you, that I am always cautious of expressing that difference, even where it exists. And, therefore, I avoided in my charge stating that Episcopacy was “obligatory, like the sacraments, at all times, and under all circumstances of the Church<sup>d</sup> ;” or that there was no exception to my principle of

<sup>d</sup> Catechism, p. 173.

its unalterable obligation "in cases of imperious necessity<sup>e</sup>." A thing may be, in general, I conceive, unalterably binding, and yet, may be dispensed with in cases of imperious necessity.

Very sincerely, &c.

J. H. HOBART.<sup>7</sup>

The following passage, from a Charge recently delivered by the eminent individual to whom the above letter is addressed, proves that years have approximated his opinions still somewhat nearer to those which he seems here to have criticised, if not condemned. Having presided for half a century in the councils of his Diocese, he thus delivers to its clergy and laity the legacy of his matured judgment.

'It was expedient,' says he, 'briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or shall succeed us in the ministry, that they may consistently sustain this point of the divine institution of the Episcopacy, not accommodating, in the least degree, to the contrary opinion. When this characteristic of our communion is lost sight of, under any specious plea of accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view, to the loss of Christian charity; or, if this be not the consequence, to the sacrifice of a truth of Scripture<sup>f</sup>.'

FROM REV. J. SKINNER.

*'Forfar, North Britain, February 26, 1816.*

Rev. Sir,

I have for a long season meditated the making my acknowledgments to you for the "Armour Invincible," which you put into my hands when called upon, as a son, to defend the character of a reverend father; and, as a sound Churchman, to repel one of the most malignant attacks ever made upon "the truth as it is in

<sup>e</sup> Catechism, p. 425.

<sup>f</sup> 'The Past and Future,' Bishop White's Charge, 1834.

JESUS," and the divinely-instituted "pillar of truth," the Catholic Church, her ministry, and discipline.

Having observed, at last, a ship destined to proceed direct from Dundee, in my vicinity, to New York, I gladly embrace the opportunity afforded me of testifying my humble admiration of your invaluable "Apology for Apostolic Order and its advocates."

In circumstances and situation almost precisely the same, the Episcopal Church of America and Scotland ought ever to feel a lively interest in each other's prosperity. It gives me heartfelt pleasure to inform you, as an approved friend of primitive truth and order, that the venerable portion of the mystical body of CHRIST to which I belong, after having been subjected to a whole century of ignominy, contempt, and scorn, is hourly advancing in respectability at home, and in esteem abroad. The exertions of her friends, not more distinguished by their rank in the state than by their own personal worth, have procured for the Episcopal Church in Scotland even royal patronage. An Episcopal fund has been established, to which the whole bench of Bishops in England, as also the Universities of Oxford and Cambridge, have liberally subscribed. This produces already 100*l.* per annum to the Bishop of Edinburgh; with 50*l.* per annum to four other bishops and 60*l.* to my venerable father, as Primus, who would receive no more; besides an allowance to the poorer clergy. Two new chapels are about to be erected in Edinburgh, which will cost 30,000*l.* The son of the late estimable Bishop Horsley officiates in a chapel in Dundee, which cost, about five years ago, 7000*l.*; and my father and brother are about to erect one in Aberdeen, at nearly an equal expense. In fact, no town in Scotland, of any respectability, is without a handsome Episcopal chapel, and a clergyman of talents and acquirements; so that, contrasted with those troublous times when three or four Episcopalians were not permitted to meet together, the change in our situation is great. To GOD alone the praise is due. \* \* \*

Your hearty well wisher,  
And truly faithful servant in CHRIST,

J. SKINNER.'

The letter here given recalls to the writer Bishop Hobart's feelings, so often expressed, both in conversation

and writing, toward the 'long suffering' Church of Scotland; they were those of pity and admiration. They were first excited, as he said, by the debt of gratitude we owed her for our earliest bishop; but subsequently confirmed and strengthened by an examination into her painful history, and by the apostolic purity and simplicity that prevail in her doctrine, worship, and discipline. On this point he often referred to the language of one who was always with him high authority. 'From the primitive orthodoxy, piety, and depressed state of the Episcopal Church of Scotland,' said Bishop Horsley, 'I cannot but think that if the great Apostle of the Gentiles were now upon earth, and it were put to his choice, with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like to the people he had been used to.'

Although the consecration of Bishop Seabury forms no necessary link in the chain of the American Episcopate, the subsequent consecration of Bishop Madison having made good with Bishops White and Provoost, the canonical number direct from the Church of England, still it is pleasing to find such testimony in favour of the Church whence it was obtained; and the interest it excites with American Episcopalians, may render not unacceptable a few words in relation to its subsequent history.

While the spiritual character of the Scottish Church was, in England, always respected, its Episcopacy being direct from their own nonjuring bishops, at the Revolution of 1688, its temporal condition was altogether the reverse, being one of poverty, secrecy, and persecution. On this subject, the late Bishop Kemp, of Maryland, a convert to it in his youth, in Scotland, used to relate, that when first admitted to its meetings, he was taken in and out blindfold, lest, peradventure, he might prove false and betray them. The penal statutes enacted against them as Jacobites, during the earlier period of the Hanover line, were severe, and even capital; and during the continuance of the Stuart race, could never be expunged

from the Statute-book, however in practice mitigated. But, within three years after the kindness shown by them to our destitute Church, their own affairs came to a crisis.

On the 31st January, 1788, died at Rome, the Count of Albany, eldest grandson of James II., of England, and sole remaining heir of the unfortunate House of Stuart, to whom they considered their allegiance due. This altered their position in reference to the English government, and they immediately resolved no longer to withhold their open submission from the reigning family, but by public prayers put up for them, to relieve themselves, from the argument at least, of the penal statutes, which, for a century, had been hanging over their heads. Upon this occasion they deputed, also, three of their number to communicate with the government in London, of whom the father of the Rev. J. Skinner was one. The greatest difficulty they there found, lay in obtaining the recognition of their Episcopal character from the Lord Chancellor, (Thurlow,) whose approbation was essential, and who on this occasion exhibited, not only his usual dogmatism and intolerance, but more than his usual ignorance of subjects out of his profession, maintaining, that there could be 'no bishops without the King's authority.' It required, in fact, three years' solicitation, or explanation, to lead him to the perception or acknowledgment of the evident distinction between the spiritual and temporal character combined in that office. At length, however, in 1791, the Bill was passed for their relief, and, after a time, a 'Regium donum' granted, to aid in their support<sup>g</sup>.

It was on occasion of this suit for justice, that Bishop Horsley passed the eulogium upon them above given, to which is worth adding Bishop Horne's playful answer, when called upon by their great opponent to say whether there were good bishops in Scotland:—'Good bishops, did you ask?' said he, 'Aye, my Lord, much better bishops than I am.'

<sup>g</sup> 'Annals of Scottish Episcopacy,' 1788 to 1791.

We close the account of this interesting portion of CHRIST'S Church, with an extract from a letter to Bishop Kilgour, one of Dr. Seabury's consecrators, signed anonymously, 'A dignified Clergyman of the Church of England,' though afterward ascertained to be the 'great and good Dr. Lowth,' Bishop of London. The insertion of it, though carrying the reader back to an earlier date, may serve to show that the English Church did not take amiss, as many then and since have thought, that act, on their part, of Christian kindness and duty toward the American Church.

*'London, June 9th, 1785.*

Right Rev. Sir,

The consecration of Dr. Seabury, by the Scottish bishops, was an event which gave much pleasure to many of the most dignified and respectable amongst the English clergy, and to none more than to him who now has the honour to address you. A man who believes Episcopacy, as I do, to be a divine institution, could not but rejoice to see it derived through so pure a channel to the western world<sup>h</sup>.

The following letter to the author marks the manner pursued by the Bishop in his shorter visitations—making some one or more of the younger clergy his travelling companions in it; thus attaching them to him by bonds which few or none were afterward found willing to sever. This privilege the author more than once enjoyed; on this occasion, however, circumstances prevented him.

TO THE REV. J. McV.

*'New-York, May 22nd, 1816.*

My dear Sir,

I trouble Dr. Bard with some little matters which the present state of ecclesiastical affairs induced me to publish.

<sup>h</sup> On this subject, see 'Annals of Scottish Episcopacy,' by the Rev. John Skinner, of Forfar, the correspondent of Bishop Hobart.

The question with Episcopalians seems to be, whether, in a question of mere expediency, they shall follow the course first adopted by their venerable Bishop, who now rests with God, and since pursued by his successor, and the great body of the clergy and laity, or be induced, by adopting another course, to run the *hazard*, at least, of weakening their distinctive spirit and principles, and of the disgrace and injury of a divided family.

The latter end of July I propose a visitation to the northern part of the State, toward Lake Champlain and Vermont, when I shall expect to be absent two Sundays. On this journey I must hope for the pleasure of your company. I shall travel in a light wagon that will accommodate several persons, and in which we shall be guarded from inclement weather. I think you will derive satisfaction from the journey, and I am confident I shall from your company.

With my most affectionate and respectful regards to Mrs. McV., and your friends at Hyde Park, I am,

Very truly and affectionately yours, J. H. HOBART.'

FROM REV. DR. ABERCROMBIE.

*' Philadelphia, May 29th, 1816.*

Right Rev. and dear Sir,

I received, two days ago, a packet, either immediately from you, or transmitted, I presume, by your order, containing your Address at the interment of Bishop Moore, and two on the subject of your recently established Bible Society. I have read them with the same high degree of pleasure and improvement which I have always derived from your publications. I perfectly coincide with you in opinion, with respect to the duty and expediency of *our* (Episcopalians) connecting our Prayer-book with the Bible, as its true and proper companion and expositor.

Go on, my good Sir, in supporting, defending, and extending our Church. The prayers of its orthodox members will assuredly ascend to heaven in your behalf, and the blessings of its divine Head will as certainly await you both in this world and that which is to come. I most cordially thank you, my great and good friend, for your kind attention to me, and am,

With the most profound respect,

And sincere affection, yours,

JAMES ABERCROMBIE.'

FROM J. B. W. ESQ.

*' Philadelphia, June 8th, 1816.*

Right Rev. and dear Sir,

I received, a few days since, through the hands of Mrs. McPherson, the little packet you were good enough to send to me, and read the pamphlets which it contained with that interest and pleasure which I do every thing from the same pen. The argument in favour of uniting the distribution of the Prayer-book with the Bible I am not able to answer, nor have I met with any one who could do it satisfactorily to me.

Far be it from me to limit the circulation of either, and, if only one could be distributed, no man can hesitate which it should be; but in a given number of books distributed in a neighbourhood, especially in new settlements, a few Bibles, and the rest Prayer-books, would, probably, be more useful than the whole number being Bibles. We all know to what extravagances the people in most of our new settlements are occasionally led by the ignorance and fanaticism of itinerant preachers. With the Prayer-book in their hands, in which the doctrines of the Bible are succinctly and clearly displayed, *especially with it to pray from*, there would be no great danger of their going much out of the way. Besides which, it is the best substitute for living teachers. Truly, "the Liturgy preaches."

Your dissertation, by way of appendix to the Address at Bishop Moore's funeral, gave me much satisfaction. It establishes the position it undertook to establish, most clearly. I always knew it to be a doctrine of our Church, but never before had it fully and satisfactorily explained.

I wish much to see your sermons upon baptism, which you have promised us.

With great esteem and affection,

J. B. W.'

FROM ARCHDEACON STRACHAN.

*' York, Upper Canada, August 10th, 1816.*

My Right Rev. and dear Sir,

Your kindness to me last winter merited a much earlier acknowledgment than this, but no good opportunity presented itself

till now, that Mr. Hogan and his son are on their way to New-York.

Your appendix to your excellent address on Bishop Moore's death, is a high treat to divines, and will do you great credit on the other side of the water, where labours of this sort, especially when so luminous, are fully appreciated.

I was delighted with your address in favour of the Bible and Prayer-book Society, and shall, in a short time, commence one here on a similar plan.

It is matter of astonishment to me how you can find time to write so much, and yet discharge the various and important functions of your office. On all sides you are attacked, and on all sides you triumph over your adversaries.

I have nothing, in return to send you for your excellent pamphlets, except a funeral sermon and short biographical notice of a dear friend, whose superior powers are not exaggerated. The subject called for a few political remarks, and my concurrence with him in opinion never prevented him, nor will it ever me, from having the greatest veneration and esteem for a very large proportion of your citizens. The letter to my pupils was published some years ago; it does not enter deeply into the subject, nor was it intended, but I know that it has been of some service.

I should be sorry to pass from your recollection, and shall sometimes trouble you with a letter, highly pleased if your leisure, now and then, allow a reply. With kindest regards to Mrs. Hobart,

I am, with great respect and esteem,

JOHN STRACHAN.'

The 'Address' alluded to in the above letters, was one delivered by Bishop Hobart before the 'Auxiliary New-York Bible and Common Prayer-book Society,' at the time of its organization. The principles on which it was constituted have been already too fully discussed to need here any enlarged notice of the Address, which yet deserves to be referred to as an able and temperate exposition of them. Its fundamental proposition is the following: That as 'it is evident from Scripture, that the Revelations of God's will were always made known, not

merely in their abstract nature but as embodied in the Institutions of the Church,' so 'by extending in union the WORD and the CHURCH of GOD, we are following out the plan which He has instituted for converting the world.'

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Among his other labours of the press this year (1816) we find a small volume, entitled, 'The Candidate for Confirmation Instructed,' consisting of a sermon explaining the office; a catechism for the use of the candidates; and an address delivered after confirmation.

The picture has been already given of the awakening power of this rite, as performed by Bishop Hobart. It was such as to revive the idea of the apostolic age when 'Paul went through Syria and Cilicia, confirming the churches.' An extract from the commencement of the sermon will exhibit the clearness and simplicity with which he brought its nature and claims before his hearers.

'Confirmation is one of those apostolic rites which the Church of England retained when she renounced the communion of the Church of Rome.

It is, indeed, the singular glory of the Church from which our Church has descended, that she conducted her reformation from papal corruptions with the highest moderation and wisdom. She did not rashly demolish the corrupt appendages with which the superstition of the dark ages had disfigured the spiritual edifice; but, with coolness and caution, yet, with zeal and decision, she proceeded to restore this divine building to the simplicity and beauty of apostolic and primitive times. She did not deem it a sufficient reason for the rejection of any rite or institution, that it was found in the corrupt Church from which she had separated. Amidst that violent zeal which the fervour of reformation inspires, and that intemperate heat which opposition and persecution generally enkindle, she proceeded with deliberation and with seriousness to test the Church of Rome by apostolic and primitive usage. Conducting this scrutiny with intrepidity and ardour, but with prudence and caution, she rejected only those rites and ceremonies which were not sanctioned by apostolic and primitive usage; and

which, introduced in a superstitious and corrupt period, tended to disfigure and not to adorn the Christian Church ; to corrupt and debase, not to enlighten and elevate Christian worship ; and to degrade and weaken, not to strengthen and exalt Christian piety and morals.

Influenced by this wise and temperate zeal, she did not reject *Episcopacy*, because it was a constituent of the papal hierarchy ; for she knew that *Episcopacy* was revered as an apostolic institution, as the originally constituted mode of perpetuating the Christian ministry, long before the establishment of the papal power. She did not discard a *Liturgy*, because the ritual of the Church of Rome was disgraced by superstitious and idolatrous ceremonies ; for she considered that forms of prayer, tending to the solemnity, the decency, and the order of public worship, were sanctioned by the usage of apostolic and primitive times. And, not to multiply instances of her wisdom and her moderation, she did not deprive the members of her fold of the benefit of the ordinance of *Confirmation*, because papal superstition had defaced the simplicity of this rite ; for she found that in the first and purest ages of the Church, the “laying on of hands” was received as among the “principles of the doctrine of CHRIST,” the mean to the devout Christian of renewed supplies of grace, and the pledge of the love and favour of God.

It is my design, in the ensuing discourse, to explain and inculcate the *original* of the rite of *Confirmation*, its *design*, the *qualifications* of those who are to receive it, the *authority* of those who administer it, its *benefits*, and the *obligations* which it imposes<sup>h</sup>.

Among the topics naturally brought forth by his subject was one, on which, as his views were oftentimes misunderstood, or misstated, it is proper here somewhat to enlarge. The doctrine, as taught by him, of baptismal regeneration, has been charged, by many, with the Romish error of substituting the external rite for the inward spiritual change of heart. Nothing could be further from the truth.

The whole question was simply that of the application of the term, ‘regeneration ;’ a question which the Church

<sup>h</sup> Sermon, pp. 7-9.

had already decided in its services, and that, too, upon Scripture authority, terming baptism, as St. Paul terms it, 'the washing of regeneration.' In accordance with this language, the Church in her services terms those 'regenerate,' who by baptism have put on CHRIST; and calls upon those who are thus 'regenerated,' to walk worthy of the vocation whereunto they are called, and daily to be 'renewed' in the spirit of their minds. Now, what is there in this to be censured? That baptism produces a change in the state or condition of those baptized, is a necessary result of its being the seal of a covenant established between GOD and man. By what term, then, is such change to be designated, if the one employed in Scripture be rejected? By what term, looking to its meaning, can such change be more aptly signified, than the one here cavilled at? and what right, supposing even a willingness on his part, to accommodate words to the ever-varying mutations of popular meaning,—what right had Bishop Hobart, or has any other minister, to falsify the services of his own Church, by putting a meaning upon words which she does not put upon them, and thus introduce perplexity, if not error, into formularies which were intended to guard her members against both.

But to let him speak for himself:—

'In the sacrament of baptism we are taken from the world, where we had no title to the favour of GOD, and placed in a state of salvation in the Christian Church; where on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the Gospel covenant. In this sense, as it respects a *change of state*, baptized persons are *regenerated*; according to the Apostle, who expressly calls baptism the "washing of regeneration," distinguishing it from the renewing of the HOLY GHOST. "According to his mercy he saved us, by the washing of regeneration and the renewing of the HOLY GHOST."—Titus iii. 6<sup>1</sup>.'

<sup>1</sup> Sermon, p. 36.

Again :—

‘ But neither did the Apostles, nor does our Church, consider baptismal regeneration as availing to final salvation without the renewing of the HOLY GHOST. The Apostles, in their epistles, consider Christians as *elected*, into a state of salvation, and then exhort them to “make their calling and election sure<sup>k</sup>.” ’

Again :—

‘ This view of baptism, as being the sacrament of regeneration, the instrument whereby the grace and mercy of God are signed and sealed, so far from being an encouragement to carelessness and indifference, and to a state of sinful security, affords the most powerful motives to repentance and holiness. For if Christians receive in baptism the privileges of being “members of CHRIST, children of God, and heirs of the kingdom of heaven,” how great must be their guilt if, by a life of sin, they condemn and forfeit these exalted privileges? If in baptism they receive the succours of divine grace, they are without excuse if they do not work out their salvation. None of these most powerful motives to holiness can be urged when baptism is considered, not as a mean and pledge of divine grace, but merely as “a mark of difference between Christian men and others<sup>l</sup>.” ’

In this point, too, as in many others of those disputed questions which were then agitated, both within and without the Church, it is pleasing to find Christians now approaching to a nearer agreement among themselves, and that line of agreement approximating closer to the formularies of our Church than could then have been anticipated. The truth is, that Christians of every name are more inclined now to fall back upon the primitive institutions of the Church than, perhaps, they have ever been since those institutions were first departed from; and to assign to the sacraments which CHRIST established (when rightly received) a spiritual power and efficacy little dreamed of by restless innovators, amid their endless varieties of will-worship.

<sup>k</sup> Sermon, pp. 37, 38.

<sup>l</sup> Ibid. pp. 39, 40.

The work which has called forth these observations, after passing through several editions, has, at length, become a permanent stereotype tract on the list of the Tract Society's publications; though the Address delivered by him on the occasion of its administration, has been, injudiciously, we think, or, perhaps, thoughtlessly, omitted.

From the Convention Journal of this year (1816) there is little to tell that has not been already told, of unwearied labour and a blessed result in his Episcopal duties.

The novel point of interest is a message to the Bishop from his red brethren, the Oneidas, contained in the report of a missionary who had visited them, thanking him for the translation begun, into their language, of the Book of Common Prayer; 'and, more especially,' to use their own words, 'for his kindness in sending one of their Indian brethren to instruct them in the things which concern their everlasting peace.'

## CHAPTER XVII.

*A. D.* 1817. *Æt.* 42.

Affairs of the College—Dr. Mason's Provostship—Causes of Failure—Abolition of the Office—Presidency of Dr. Harris—Character—Bishop Hobart and Dr. Mason compared—Traits of Character exhibited by Bishop Hobart in the Board of Trustees—Anecdotes illustrative—Character as given by the Rev. W. R. W.—Visitation of the Diocese—Letter from Dr. Butler—Admiration of nature—Brevity of Visits—Rapidity—Duties in the Diocese of New-Jersey; of Connecticut—Acknowledgment.

IN the year 1817, the affairs of Columbia College again called forth the energies of Bishop Hobart. The experiment against which he had protested six years before, was now approaching its unsuccessful termination. All the Trustees felt that Dr. Mason *must* retire, and most were willing to acknowledge that they had been greatly disappointed in him. It was, however, a trying situation in which he had been placed. A sphere of duty which he had himself sought, and invested with all the powers he had himself asked, to effect a reformation which he had himself planned.

To report a failure of such a man, under such a pledge, is mortifying to the pride and confidence of genius—but even so it was.

Amid all her richest gifts, nature had denied to the new ruler that love of patient labour which the duties of his station imperatively required, and habit had never made good what nature, in this respect, had left deficient in his character. Having always lived as a *free* man, he loved not the drudgery of office; the limitation of prescribed hours was an annoyance to him; the detail of academic duty a burthen, and one, after a short time, so impatiently

borne, as very naturally to inspire his students with the same feelings, and make them hold light what they saw to be lightly valued. His heart, in short, was not in his work, to the intellectual labourer a fatal want, for it is one which no sleight can cover, no talent counterbalance, and which shows itself more and more as novelty wears off from new employments, or the flash of enthusiasm passes away, and nature returns to its ordinary wont.

Thus was it with Dr. Mason,—he entered upon his academic duties with a hurried and intemperate zeal, which soon ran into coolness, and finally ended in neglect.

Even in the light of a disciplinarian, where his talents were most counted upon, even here, his mind was found not to be of the right stamp. He mistook dogmatism for decision, violence for energy, and laxity for mildness, forgetting that the only successful discipline of youth results from the union of steadiness with gentleness: ‘*Non vi sed sæpe cadendo.*’ Hence it was that his provostship, in this respect, disappointed the expectation both of friends and foes:—in the language of the Roman historian, ‘all would have held him worthy to reign had he not reigned’—‘*Omnium consensu capax imperii nisi imperasset*<sup>a</sup>.’

It was thus, after six years of fruitless, because heartless labour, on his part, and of increasing dissatisfaction on that of the Trustees, that he sent in his resignation. This was promptly accepted; the temporary and ill-omened office created for him was abolished; the duties of his station reunited to the presidency, and its already nominal incumbent, Dr. Harris, invested with his rightful authority.

Of the twelve years’ charge of this unassuming man, it may be permitted to one who knew him well, to say that his quiet unobtrusive course of silent usefulness, followed the higher pretensions of his predecessor, like the fertilizing stream the splendid but fruitless torrent.

<sup>a</sup> Tacitus in Galba.

But they both have gone, and while it becomes not those to scan, who have their own account to render, yet may all, doubtless, hence learn a consolatory and awakening lesson. Of the good it is permitted man to do on earth, how little depends on superior genius! how much upon patient, well-directed industry! While we lament, therefore, that we possess not the former, let us beware, lest we waste in idle lamentation the true talent we do hold, and for which we are to render an account.

In the prosperity of the college Bishop Hobart continued, through life, to take the warmest interest, and to exercise at its Board that increasing influence which years and experience always give to the truly sagacious and strictly honourable mind. In that respect his fate was happier than his with whom he was so often called upon to contend.

Dr. Mason, at the Board, was essentially a *talking* man; Bishop Hobart a *working* man, and it will generally be found that in all collective or deliberative bodies, the first rules only until the second appears; men listen to the one and follow the other; the moral energy of action, in the long run, rules men's minds far beyond the intellectual energy of reasoning. This was the basis of Bishop Hobart's influence. It was not his skill in debate, but the confidence reposed in his practical wisdom, in the sagacity of his views, the decision of his purposes, and the untiring fidelity with which he laboured in whatever duty he undertook.

Such are the qualities to which men ever look up in doubt or emergency; plain, sterling, working qualities, partaking, moreover, of the heart even more than of the head. Without these, 'cleverness is a mischievous possession, wit but an empty flash, and even wisdom an inoperative and useless dream.'

How much the qualities of heart added to Bishop Hobart's influence in that body, those who there knew him can best tell,—and even those who knew him any where,

can easily imagine. Fairness, frankness, and straightforwardness, always marked his course. What he thought honestly, he spoke plainly—his heart and his tongue were companions that travelled together, so that neither friend nor opponent was ever left in doubt where to find him. Sarcasm in debate he could use, but did most rarely. Nothing seems ever to have provoked him to it but duplicity and meanness.

Hearing on one occasion, that in a warm debate in the Board, contrary to his wont, he had treated with scorn an opponent, whose attachment to the college was even more than questionable, the author ventured to inquire his motive;—‘Sir,’ said he, ‘there are some men whom it is needful to let feel your power—and he is one of them.’

On all other occasions, the kindness of his nature shone forth, and saved the feelings of his opponent amid all attacks upon his argument. His zeal, therefore, however highly excited, had no rancour in it, his opposition no bitterness; few ever heard him say a harsh word,—none an unkind one; and whenever warmth of controversy struck forth a spark, or what to his sensitive spirit appeared such, he seemed to feel no peace in his bosom until he had made personal acknowledgment, and solicited and obtained full forgiveness.

One or two instances of this, taken from the mouth of the narrators, may, for their truth and very simplicity, claim place in such a domestic narrative as this.

On one occasion, under the concurrence of many exciting causes, he answered a friend, in debate, in haste and heat. His friend was silent from respect but felt deeply hurt, for it was the first time he had heard such words from his lips. This friend had scarce reached his home, after the adjournment of the Board, and seated himself alone in his library, before the door opened, and Bishop Hobart entered with his quick, earnest step and manner, and both hands extended toward his friend, while he uttered, warmly and hurriedly, these words;—‘Forgive me, my dear friend, forgive me; I was wrong—

I was very much to blame.' It is needless to add that friend was his own for ever.

Another anecdote, exhibiting the same trait, will be best given in the words of the narrator. 'We had differed,' says his son-in-law<sup>b</sup>, in a note to the author, 'on a question relating to the General Theological Seminary, and he, thinking me a little pertinacious in my course, gave me what he afterward considered a sharp and unauthorized rebuke. At an early hour the next morning he called upon me, saying that he had passed a sleepless night in consequence of what he had said to me, and could not rest until he had confessed that he was wrong. 'I was not more struck,' he adds, with the act of conciliation than with the affectionate and childlike simplicity with which it was done.'

Among the letters, unfortunately not valued at the time as they now would be, and, therefore, not preserved, was one of this character, addressed to a long-trying friend in the Board of Trustees, on a similar occasion, who, not only feeling, but showing himself hurt by the Bishop's warmth, received from him, the next day, a letter, so full and ardent, that he seemed to pour out his very heart in the expressions of his affectionate regret.

These instances illustrate that part of Bishop Hobart's character which, as already observed, made all men love him,—an affectionate heart with an almost childlike simplicity of manner. The influence this gave him in private life was irresistible. One instance fell within the knowledge of the writer.

A Mr. C., of New-York, who, without any personal acquaintance with the Bishop, had, from popular prejudice, taken up a strong dislike to him, incidentally became his travelling companion in one of his visitations to the west. Three days' stage intercourse sufficed, not only to soften, but, as it were, to new stamp him. His subsequent language, to one who presumed on his

<sup>b</sup> Bishop Ives.

former feelings of dislike, was—‘ Sir, I am ready, not only to stand up for Bishop Hobart, but to fight for him.’

Another gentleman, from the country, thus, accounted to the author for his warm personal attachment. ‘ I had sent,’ said he, ‘ to Mr. Erben of New-York, for some parts of our church organ, which were immediately needed ; the order was long neglected. Bishop Hobart hearing of it, called upon the builder ; “ Why,” said he, “ have you not attended to the orders of my friend, Mr. B. ? ” The answer was, that Mr. Erben did not know him to be the Bishop’s friend. To this his reply was ; “ Yes, Sir ; he is my friend, and in neglecting him you neglect me.” ’ The result was, a speedy execution of the order, and the awakening of warmer feelings than a greater but more ostentatious service would probably have excited.

It was part of the same nature, while it thought little of its own exertions, to over-estimate every mark of kindness received from others. The following instance might be esteemed trifling, if any thing were a trifle which shows forth native goodness.

The dyspeptic weakness of stomach under which Bishop Hobart laboured, rendered toasted bread the only form in which, at home, he ate it. The gentleman above alluded to, having heard of this peculiarity, upon the Bishop’s passing a night with him in the country, had it prepared for him in the same manner as at home. The Bishop, on seeing this mark of thoughtfulness, exclaimed hastily, with tears in his eyes,—‘ My dear Sir, how did you know this ? ’

In this union lay the peculiar force and attractiveness of Mr. Hobart’s character. It was the lion and the lamb dwelling together : woman’s warmth and gentleness—man’s energetic will ; without the latter he would have been the creature of impulse and the slave of his affections,—without the former he would have been the stern ruler, whom all would have feared and none loved : but

how beautiful was the combination ; while his spirit was that of the war-horse, that saith among the trumpets, 'Ha ! ha !' his heart was that of the peaceful child, so full of tender emotions that a drop would at any time make it to overflow.

That this tenderness of heart should give kindness to his manner, was natural ; but it was evident to all who witnessed it that higher principles were at work within his bosom, giving a Christian character to what would otherwise have been the mere impulse of temperament. His kindness was therefore uniform and universal. But the author would here use the language of a friend, who has justly appreciated his character.

'He loved all mankind, and, therefore, he was attentive and kind to all. He could not pass a child without bestowing upon it some mark of winning condescension. To the poor and the mean he addressed himself as an equal and a familiar. Often have I heard them murmur blessings as they left him, extorted by his affable and affectionate demeanour, even when he has denied some request, which he could not, or, because improper, would not grant.

To him, the stranger, and the desolate, and the afflicted, and the needy, those who wanted sustenance, and those who wanted comfort, and those who wanted the friendly hand or voice to bring them into notice, to him they all directed their applications, and they never went in vain or returned dissatisfied. His door was never barred against them, his ear was ever open to their petitions or complaints, and, if he could not relieve, he would at least console and soothe by his kind and patient hearing<sup>o</sup>.

The influence of such manners and such character bore down, wherever he went, the prejudices of ignorance and misapprehension, and operated, perhaps, even more powerfully than argument, within the circle of personal intercourse, to change the feelings of men's minds, who

<sup>o</sup> MSS. Sermon of Rev. W. R. Whittingham, on Death of Bishop Hobart.

did not belong to it, toward the Church ; they connected it with such pleasing associations of personal kindness, from one with whom the Church itself seemed identified, that they could not but think well of it also.

Yet, in all this there was no temporizing—no accommodation of principles, or even of opinions, to individual prejudice or popular feeling ; on the contrary, he often seemed to risk that friendship or popularity by the unyielding firmness with which he rejected all compromise, where he considered a point of duty involved. Of this one instance may be taken, though occurring some years after.

On approaching Detroit, in the territory of Michigan, whither he had gone for the purpose of laying the cornerstone of a church, to the establishment of which, in that distant region, far beyond the bounds of any organized diocese, he had looked forward with great anxiety, he was met, upon landing, by the members of the masonic lodge, which comprehended, at the time, all the influential men in that place. These had come forth in all their paraphernalia of splendid mystery to do honour to the occasion, and now circled around him to accompany him in the ceremonial.

The moment was critical, but he hesitated not a moment,—‘No, gentlemen!’ said he, addressing them, ‘this cannot be ; I come here to lay the foundation of a Christian church, not of a Heathen temple ; if you accompany me at all in that ceremony, it must be as humble Christians.’ They heard the reproof in silence—retired, and returned divested of their unmeaning finery.

Such were the honest acts by which eventual popularity was gained. An intrepidity of duty that never balanced other men’s opinions, and a plainness and sincerity of speech that never allowed them to misunderstand his own. Even where his opposition was firmest no man was offended, for they saw that it was wholly free from pride, arrogance, or selfishness. How great became this personal influence, in spite of the unpopularity of what

was termed his high-church policy, may be judged from it being often jocularly said in a contested election, about this time, for governor of the State, that 'Bishop Hobart was the only candidate who would carry the vote of both parties.'

The only kind of men with whom Bishop Hobart found it hard to get along, were the timid and the vacillating, men 'blighted' with over-much prudence—doubting and hesitating when great questions came before them—neither 'hot' nor 'cold' when principles were attacked, and, on all occasions of hazard, wrapping themselves up in a guarded, politic silence. So foreign was all this from his own nature, that with such persons he had no sympathy, and, sometimes, but little patience. In speaking confidentially of such, he would say that he knew them not, and could trust them not; that he felt his heart chilled and repelled in approaching them; that they were as men in the dark, and his feeling, always, was that of Socrates of old, toward one of his disciples,—'Speak, that I may see you.' On the subject of the Church, the language of Coleridge was often his: 'Give me a little zealous imprudence.' Want of decision was with him, therefore, a fault of character that nothing could atone for. Of one, with whom he was for a time associated in a public body, he once said to the writer, 'Sir, he is not worth a rush; in a moment of emergency I can have no dependence upon him. He hesitates as to his vote till the instant of putting it into the ballot-box, and would pull it out the next moment—if he could.'

Among the intellectual traits of Bishop Hobart's character, none was more striking than decision founded upon foresight; whatever came before him of novelty, either in opinions or practice, his mind seemed to spring at once to the eventual results, and that with a sagacity and conclusiveness that looked more like instinct than reasoning. Immediate consequences were to him as nothing: hence his frequent opposition to schemes which, to men less far-sighted than himself, seemed productive

of nothing but good ; and, hence, too, the outcry against him *then*, and his rising reputation *now*. It is the triumph of the policy of principle over the policy of expediency. This he ever urged upon the young as the true basis of the ministerial character. To one who (if a friend may judge) is now treading in his footsteps, he used to say, 'My young friend, take little thought about present consequences ; set yourself upon principle, and trust God with the result.'

With regard to the students in the Seminary, as Bishop Hobart loved, so, also, he watched over them with the eye of a father. The language to the author, of the one above alluded to, was thus : 'Though he spoke to me but seldom, I yet felt that his eye was ever upon me. I loved him, too, as my own father, and felt that he governed me as if by some irresistible power.'

Among the practical talents peculiar to the necessities of his station, was one without which no man can rule well. He judged sagaciously and promptly what each one was best fitted for, and, according as he had the power, placed him in it. With some he counselled—others he directed—to the zealous he opened a field for exertion, and to the methodical he gave business. To the same young friend, who, on quitting the seminary, had accepted, while deacon, a call to a neighbouring diocese, he said, 'No, Sir ; you are given to books ; the Church needs your services in that capacity, and it is your duty to remain and give it.' The columns of 'The Churchman,' the 'Standard Works' of the Press, and the various early publications of the 'Sunday School Union,' bear ample witness how well this confidence was both merited and repaid.

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But we have yet to give the picture of Bishop Hobart on his visitations, and here it were a pity to spoil the true-hearted language of the following letter, by using it, as at first intended by the author, merely as authority. It

is from an aged clergyman of the Diocese, one of the few who survives, as he preceded, him of whom he thus affectionately speaks.

FROM REV. DR. BUTLER.

*' Troy, October 20th, 1834.*

Rev. and dear Sir,

I received your request by Mr. Peck, respecting our late revered Bishop, and rejoice to find that you are about writing his life. I can say no more of him than is generally known. He frequently visited my cure, and from his kind affability with the members of it, and his eloquent and orthodox preaching was regarded by them all with filial affection, the sincerity of which they clearly evinced by their expressions of grief at his death. As it is his personal character and social qualities that you propose to illustrate, perhaps his intercourse, when journeying with me, may be of some little advantage in this development. He was always cheerful, interesting, and instructive, as we journeyed on; and though he frequently spake confidentially, as became a friend, yet always, even in relation to what he did not approve, expressed himself in a manner that discovered the benevolence of his heart. When rallying me a little for my solicitude about my family, he said he always dismissed every thing of that nature upon leaving home, and thought of nothing but doing his duty on his visitation.

He had a great relish for the beauties of nature; they struck him with all their charms, and he would frequently stop our drive to view a pleasant landscape, and on such occasions, appeared enraptured with delight. He always excited the attention of all around us, wherever we stopped, and kindly endeavoured to enlighten those we met with, in the most decorous manner, into the true nature of Christianity. He had the peculiar faculty of blending affability with dignity, I had an opportunity of noticing this in an instance that gave me considerable pleasure. We once called upon a plain farmer, the friend of my father and myself, and at first observed the old gentleman, who was a Presbyterian, discovered a good deal of timid emotion upon the view of the Bishop, but he soon appeared at his ease, and conversed familiarly with him. A few weeks after, meeting with this farmer, he said to me,

"I at first felt a little afraid of your Bishop, that you brought to our house, but I soon got over it, for he is the cleverest man I ever saw in my life. He is no more of a gentleman than I am." This discovers his tact in conciliating uncultivated minds; and we know that every one, well-informed, esteemed him for his intelligence and intellectual attainments, and loved him for the qualities of his heart.

There is one instance of the exercise of the tenderness of his heart, that may perhaps show it to better advantage, than as if prompted by the instinctive feelings of family, or natural relation. The elder Mr. Swords informed me, that some years since, he mentioned to him that he had just heard that I was dead; upon which, he said, the Bishop went out of his back-door, and wept like a child. I tell this, not because it relates to me, for I wish not to be known in it, but to show the extent of his benevolence, and the kind affections of his mind.

If you can glean any thing out of this communication advantageous to the character of our late beloved Diocesan, I shall be glad, for I shall for ever cherish his memory with the profoundest veneration, and the tenderest recollections.

I am, Rev. and dear Sir,

With great esteem and sincere regard,

Your friend and brother,

DAVID BUTLER.'

It may be permitted to one who has also witnessed such scenes, to add his mite of praise.

It was a still higher privilege for the younger clergy to travel with their Bishop. He was a companion with whom there was no tediousness. His simplicity and kindness of manner banished at once all formality; his own candour and warm-heartedness drew forth the inward character of his younger fellow-travellers, and, while his wisdom instructed them, his friendship warned, and his example led them to all that was not only good and excellent, but kind, affectionate, and cheerful.

That admiration of nature, alluded to in the letter above given, the author had often occasion to notice, as the Bishop gazed out over the splendid scenery of the Hud-

son, from his cottage at Hyde Park. Nor was it mere admiration; there was piety mingled in it. He felt and spoke as if God was to be worshipped in the works of nature as well as in those of grace; in the great and beautiful temple, which himself had built, as well as in those 'made with hands.' It was an admiration, too, unmingled with envy.

'His were the mountains, and the valleys his,  
And the resplendent rivers his t' enjoy,  
With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift to heaven an unpresumptuous eye,  
And smiling say, "My Father made them all."'

'There never yet lived,' says Bishop Jebb, 'a good and happy man who did not communicate from the overflowing of his goodness and happiness.' Of few men was this ever more true than of Bishop Hobart, and under few circumstances was it more strongly felt than amid the happy associations of professional duty and rural scenes.

To the more retired country churches Bishop Hobart's visitation was as a jubilee—a day looked forward to with anxiety, and hailed with joy. When he came, young and old crowded around him with greeting. Parents contending for the honour of entertaining him—children for some mark of recognition, which latter he seldom failed to give, accompanied by some kind words of remembrance, or, if very young, some action of tenderness that long dwelt upon their memory.

The enthusiasm felt among his own people seldom failed to spread through the village or neighbourhood to those without, so that strangers, and dissenters from the Church, often outnumbered, on such occasions, his own flock. In the religious services which they assembled to witness, his earnest manner, his deep tones, his impassioned language, and his fervent Christian exhortations, left none uninfluenced, so that even those who were ready to con-

demn the *bishop*, yet were equally free to admit that they loved the *man*, and revered the *preacher*; and while, perhaps, they termed all set prayer cold and formal, yet, from that moment were found willing to admit, as an exception, the prayers of the Church as heard from the lips of Bishop Hobart.

On the warm heart of youth this influence was peculiarly felt, and above all, as already stated, in the services of Confirmation; the eminently impressive manner in which that rite was performed by him, together with the earnest and tender appeal that followed it, made the 'imposition of his hands' to be esteemed no barren ceremony, even by those who thought lightly of 'a bishop's blessing.'

The brevity imposed on these rural visits, by the extent and variety of his labours was, certainly, no small drawback to their permanent influence, but still it was a necessary one. It was with the Church as with the luxuriant country over the face of which it was scattered; the harvest to be reaped was more plenteous than the labourers to reap it, and, in the hasty ingathering of sheaves, much was necessarily lost that a more careful husbandry might have saved: but still, in countries like ours, such loss must be for a time borne, whether in the moral or the natural field; and it is the only consolation to those who, when called to labour in it, see how much is left undone that might be done, to remember that, for losses thus accruing, they will not be held responsible. While, therefore, Bishop Hobart's own feelings led him to desire more time for these visitations, and the present duty seemed likewise to demand it, he yet felt himself continually debarred from the good he saw before him, by new, and still more pressing calls.

The rapidity and extent of these journeyings, seemed to give him a kind of ubiquity. 'I meet him every where,' said a distinguished judge of our Circuit Courts, 'and every where he is followed, loved, and admired.'

A country innkeeper gave his notion of speed in less polished terms. On a gentleman inquiring at his house

for Bishop Hobart, a day after he had quitted it, and proposing to follow him, the observation was,—‘ You may as well let that alone, for when the Bishop travels, it is, as the old Proverb says, “The devil catch the hindmost.”’ When we learn that he often had to travel, in these yearly visitations, to the extent of four and even five thousand miles, and that within the compass of a few months, we cease to wonder at any thing in them but his exertion and power of endurance.

Year by year, too, he found these demands enlarging. Not only did labour beget labour, and the preaching of one year build up churches for the next, but the wants of neighbouring dioceses, and the opening calls of the destitute unorganized West, were continually adding to him duties not his own.

Until the year 1815, New-Jersey was without an ecclesiastical head, and the Diocese of Connecticut was destitute of one from 1816 to 1819<sup>v</sup>.

That the temporary care of this latter Diocese was no nominal charge, may be judged from the details of his first visitation in it. Thirteen congregations visited; two ordinations held; two churches consecrated, and eleven hundred and fifty-three persons confirmed; this was the duty performed; while, that he had little time to spare for such labour may also be concluded, from the fact of his doing all this within the short space of twenty days.

The record of the following year was of the same character. He was within the bounds of the Diocese of Connecticut from August 6th to September 4th—twenty-eight days; during which, he preached thirty-five times; held one ordination; two consecrations; and confirmed twelve hundred and seventy-five persons.

<sup>v</sup> Between the death of Bishop Jarvis and the election of Dr. Brownell.

## CHAPTER XVIII.

*A. D. 1817. Æt. 42.*

Second Charge to the Clergy, 'The Corruptions of the Church of Rome'—Death of Dr. Bowden—Character—Death of Bishop Dehon—Character—State of the College—Letter from Rufus King—Anonymous Note—Letter to Rev. Dr. Romeyn—Letters from and to Dr. Smith; to Dr. Berrian—Painful Letters from an old friend—Letter from Dr. Strachan, Norris, &c.—Theological Seminary—Endowment—Address before the Young Men's Missionary Society—Interest in Sunday Schools—Address.

AT the opening of the Convention this year, (1817) Bishop Hobart delivered a second 'Charge' to his clergy, bearing the title, when printed, of 'The Corruptions of the Church of Rome contrasted with certain Protestant Errors.' This production is, unquestionably, among the finest displays of hortatory eloquence we find among his writings, nor only so: it bears, also, the marks of that sagacity which distinguished his mind in looking into the future; and which bodied forthcoming evils in the spirit, not of fear, but of wise precaution. But it bears, also, his stamp in another point—the well-balanced mind, that was not to be forced from its centre by the out-cries of the multitude. The cry of 'Popery' and 'Romanism,' on the one hand, could not drive him into countenancing fanaticism; nor could his fear of fanaticism, on the other, blind him to the gross corruptions and rising influence of the Church of Rome. To the Protestant Episcopal Church the path of safety was one—strict adherence to its own standards of faith and formularies of devotion, with an evangelical exhibition of both. That such was its true course, many might have seen, but not all were

able to maintain. There is nothing harder to resist than the contagion of sympathy, and it is, perhaps, the nicest criterion of real strength of character. He who *receives* impressions may be talented, but is not great; that title belongs to him only (setting aside the moral question) who *gives* the impression. Such throughout his course, was Bishop Hobart, he took not the colour of the times, but on the contrary, men who came near him grew like him.

The charge opens with the duty of ministers of the Church to question these spirits of the age, 'to try the spirits, whether they be of God.'

'But it is a duty,' he adds, 'far from being inviting. Much more pleasant is it to swim with than to stem the current; to be carried along by the popular gale, than, with incessant and wearying exertion, to struggle against it; to be hailed by the applause of hosts in whose ranks, or as whose leaders, men bear to a triumph the opinions or the measures of the day, than to meet their odium by refusing to enlist with them, or, by opposition, somewhat to perplex their progress, if not to diminish their success. And therefore, in general, the method of insuring a prosperous issue to any plan, and a universal reception to any opinions, is to make them *popular*; for thus are enlisted in their cause all that is weak and all that is selfish in our nature.'

'But I forget,' he adds, 'that I am addressing those, who, when at the altar of their Lord and Master they were invested with the office of ministering in sacred things, pledged themselves over the symbols of his body and blood, to make the unity and purity of his Church, established for the salvation of men, the object of their supreme and constant exertions; on that altar sacrificed all those human regards that would seduce or deter them from the faithful discharge of their duty; who are supported by the confidence that the Master, whose truth and Church they are defending, will never forsake them. Now comforting them with those hopes which the world can neither give nor take away, and hereafter, swallowing up the remembrance of past afflictions in the rewards of immortality. These, my clerical brethren, are the consolations that fortify, with more than human strength, the spirit of the Christian minister against severer trials than any to

which, in the present day, he is called. Under their influence the rack lost its terrors, and the stake the torture of its flames.'

The preceding extract was too powerful and just to be curtailed; it may be taken as a fair sample of that native, copious, and overflowing eloquence which never failed him in cases of emergency, and oftentimes carried away the hearers, as by a flood. But it is argumentative, as well as hortatory. After tracing the errors of Romanism to their source, and those of Protestantism to the natural tendency of the human mind to rush into extremes, he thus argues—If the Bible cease not to be the charter of salvation, by being traced through the Roman Church to the age of inspiration, how

'Does Episcopacy lose its claims to a divine origin because, on its simple and apostolic foundation has been reared the gorgeous and unhallowed structure of the Papal hierarchy? If one extreme approves its opposite, if the abuse of an institution renders necessary the rejection of it; if usurped prerogative justifies resistance to legitimate power, what is there in religion—what is there in civil polity—what is there in the departments of science—what is there in social life, that would remain sacred? Let not, then, brethren, your attachment to the primitive institutions of your Church be in any degree shaken by the aspersion that they symbolize with papal superstitions. Be not intimidated from avowing and defending the scripture and primitive claims of Episcopacy, by the reproach, that you are verging to the Church of Rome. The reproach discovers little acquaintance with genuine Episcopacy, and little knowledge of papal claims. The Episcopacy, which it is the privilege of our Church to enjoy, was the glory of martyrs and confessors, centuries before papal domination established itself on the depression of Episcopal prerogatives<sup>a</sup>.'

Amid these warring extremes, he thus gives the eulogium of the Church:—

'Temperate, judicious, firm, unawed by papal threats, unmoved

<sup>a</sup> Page 18.

by the unjust reproaches of her Protestant kindred, she takes her stand where apostles and martyrs stood; and in her apostolic Episcopacy, cleared of Papal usurpation, stands forth to the wandering members of the Christian family as a "city set on a hill," where they may find repose from the tumults of schism, and communion with their Redeemer in those ministrations and ordinances which he has established as the channels of his grace and the pledges of his love <sup>b</sup>.'

The charge closes with that solemn monition which was never far from his thoughts, and often upon his tongue, but now brought more especially home to him by the events to which he alludes, the death of the Rev. Dr. Bowden, and of the Right Rev. Bishop Dehon.

'The day of account must come. We are, indeed, admonished,' he adds, 'how near the close of his stewardship may be to each one of us in the recent removal from our ranks of a venerable father, whose Christian temper and guileless example secured our affection, and to whose lessons, as a master in Israel, explaining, enforcing, and vindicating the apostolic principles of our Church, we are all greatly indebted, for the confirmation of our attachment to them, and for the increase of our zeal in their support. And, how forcibly, my brethren, is he who addresses you reminded of the uncertainty of the event that may close his stewardship, when this day's solemnity brings to his recollection one of the same age with himself, and of the same grade in the ministry, with whom, harmonizing in principle as in affection, but as yesterday, in this place, he "took counsel," as to the affairs of our Zion, but whom, from a course of distinguished usefulness, it hath pleased the Lord of the vineyard to call to his rest.'

The events here alluded to require a few words of explanation.

The first mentioned refers to a death deeply felt by Bishop Hobart, in common with all friends of the Church, that of the Rev. John Bowden, D. D., a name that will not soon be forgotten in the Diocese to which he be-

<sup>b</sup> Page 21.

longed, and the communion which he adorned and defended. At the time of his death he was the sole remnant and representative of the Church, in this Diocese, before the Revolution, and, exhibited in his manners, whether as the son of a British officer, or as trained up under a royal government, (so, at least, it always seemed to the writer,) somewhat of that higher tone of courtesy, which, without disparagement to our own republican times, certainly was more marked in those which preceded them. But he had less doubtful claims to our respect and reverence; he was a Christian, humble and sincere; he was a Churchman, too, such as all then were not, 'one of the old school, like Hooker, and Taylor, and Hammond, men distinguished by the union, in their writings, of evangelical truth with apostolic order, and, in their lives, of fervent piety with deep humility.' Such, at least, was the language of affectionate praise with which Bishop Hobart mourned over his friend called to his rest in the summer of this year<sup>c</sup>. As being from the Bishop's pen, and a tribute justly due to the ablest of his coadjutors, the following further extract is given from the obituary notice here alluded to.

'Simplicity and dignity were those traits of his character which distinguished and adorned all his deportment and actions, and rendered impressive and interesting all his conduct as a Christian and a man. Unaffected in his piety, sincere and disinterested in his friendships, amiable and benevolent in social intercourse, he was beloved and revered wherever he was known. A fund of useful and entertaining information rendered his conversation a source of pleasure and instruction. In his writings, Dr. Bowden has left a valuable legacy to the Church; and to them, we trust, her sons will often have recourse for information as to her principles, and for the means of defending them<sup>d</sup>.'

The death last mentioned is that of the Right Rev.

<sup>c</sup> July 31, 1817.

<sup>d</sup> 'Christian Journal,' January, 1818.

Theodore Dehon, D. D., Bishop of the Protestant Episcopal Church in South-Carolina, who after attending the General Convention which sat in New-York, a few months before the delivery of this charge, died soon after his return to his Diocese, in the forty-second year of his age, being the same with that of Bishop Hobart.

In the death of this eminently pious and amiable prelate, the Church at large, much more his own Diocese, met with a heavy loss. ‘The gentle-spirited Dehon,’ ‘the Bishop Horne of America,’—as he has been aptly termed by a recent English reviewer,—is language that sufficiently speaks his merits, and gives the impression of a certain high-toned, principled, tenderness of character, as rare as it is delightful. To American readers, it need hardly be added that such impression is just, and will be fully borne out by the memoir of his life from the pen of his friend and associate<sup>e</sup>.

The affairs of the College were still unsettled during the greater part of this year, (1817,) exciting deep uneasiness in the mind of the Bishop and of its other soundest friends. All seemed afloat; its charter was tampered with, its very location thrown into doubt, and its course of studies and their religious bearing made the sport of many crude and some interested speculations. Through these rocks and shallows the Bishop held his way, like a wary pilot, firm, yet watchful, and, aided by those who laboured with him, anchored it, at last, in safety. The following letter, from the Hon. Rufus King, alludes to some of these varying plans.

## FROM RUFUS KING.

*‘Washington, 1st March, 1817.*

Dear Sir,

I have duly received, and beg that you will accept my thanks for your letter respecting the college. I think that I perceive in

<sup>e</sup> ‘Essay on the Life of Bishop Dehon,’ by Rev. C. E. Gadsden, D. D.

the proposal of the regents much, very much, that deserves the careful consideration of the Trustees, though the plan is by no means free from very considerable difficulty and objections.

The importance of a collegiate education, attainable within the city, and by the sons of the citizens, is almost above all computation. If a grammar school could be sufficiently endowed and established in the city, (connected perhaps with a theological school,) some of the considerable and strong objections to the removal of the college would be obviated. I am afraid that the union of the two schools would be unfavourable to their success. Of a theological seminary it becomes me to speak with hesitation, not as regards its purpose, but as respects the system of instruction; of a grammar school I may be allowed to express opinions with a little more confidence.

Placing the value which I do on classical instruction, I should be much disposed to apply the industry, learning, and ambition of the teachers wholly and exclusively to this branch of literature.

These few remarks are such, as in the busy scene in which I am now engaged, have hastily suggested themselves to me. I hope soon to be discharged, and shall immediately return home; when I may, with more advantage, consider the subject. I think, however, that in consequence of a late resolution of the Board of Trustees, that I shall send in the resignation of my seat as a Trustee. This will neither diminish the interest which I shall always feel on the subject of education, nor the disposition with which I shall be ready to confer with you respecting it.

With the highest respect and esteem,

I remain, dear Sir,

Your most obedient and faithful servant,

RUFUS KING.'

The following draft of a note is without either date or direction, so far, however, as Bishop Hobart is concerned it sufficiently explains itself; and, perhaps, was also among those 'honest arts' by which he wielded influence. To whatever period it relates, it is not inappropriately placed in a year of so much political intrigue, and abuse of legislative power, as the year 1817.

‘ I should feel myself deficient in my duty as a man, a Christian, and a clergyman, if I did not express to you the feelings of high gratification with which, in common with many others, I have viewed your fearless discharge of public duty, and your more fearless resistance to the outrage by which it was sought to lead you to the violation of those laws of God, and of your country, which you have so ably asserted. I know your best reward is in the consciousness of having done, and of doing your duty. And yet, I hope you will pardon this tribute to your public worth, from one who has the honour to be known to you only in your public and official character.

I have the honour to be, with high respect,

Your obedient servant,

J. H. HOBART.’

The man and the conduct that could elicit such praise, from such a pen, it would be interesting to know more of; but among Bishop Hobart’s papers there is nothing to throw light upon it.

The following letters bear generally upon matters already alluded to; the first is from Bishop Hobart to Dr. Romeyn of the Presbyterian Church.

TO REV. DR. ROMEYN.

*‘ New-York, January 15, 1817.*

Reverend Sir,

I received, a few days since, your letter of the 7th October, in which I am furnished with a copy of the Constitution and Address of the American Bible Society, and requested to “read the said Constitution and Address to my congregation, from the pulpit, and to adopt such measures as may be deemed necessary by me for securing a congregational collection, to aid the Society in their labour of love and work of faith.”

In my official capacity, I have deemed it my duty to express opinions adverse, not to the distribution of the Bible, but to certain leading principles of such societies. The circumstance, which was anticipated, that these opinions are not generally received, or popular, may be to me cause of regret, but ought not to effect any

change in sentiments very seriously and deliberately formed, and which subsequent reflection and observation have confirmed ; and induce me to relinquish a course of official duty founded upon them.

These sentiments have been so repeatedly avowed by me, that I might have reasonably expected it would not have been deemed necessary to address to me a communication which would compel me, either to depart, as I conceive, from correct principle, or, on the other hand, to decline compliance with a request from a body so respectable, both in their general and individual capacity, as the Managers of the American Bible Society.

Be so good as to communicate to them this my answer, as the best method of making known to them my reasons for not complying with their request.

I am, &c.

Most respectfully, &c.

JOHN H. HOBART.'

The following three letters recall, again, the recollection of Princeton and early days.

FROM REV. DR. SMITH.

*' Princeton, January 17, 1817.*

Dear Sir,

It should be no subject of surprise that I remember you and other gentlemen, who were associated with you, during your residence at this place. It has not been my fortune to meet with those who were more amiable ; nor have others more estimable in literature or religion, fallen in my way. Some of those, especially, by whom I am at present surrounded, are far from effacing the agreeable recollections of those distant moments. I too often see austerity, gloom, and harsh suspicion, where candour, taste, and benevolent sentiments once prevailed.

I have the pleasure of acknowledging the receipt of your first number, with which I am well satisfied ; and of your funeral address and appendix. The style of the former is chaste ; and the latter is a proof of much reading and reflection. With regard to the subject, I confess I have never entertained much solicitude. Heaven may dispose of my spirit, divested of its mortal accom-

paniment, as seems best to its infinite wisdom. Your elucidations, however, are not destitute of great plausibility. Permit me, in return, to intrude upon your leisure by a discourse upon the subject of baptism; which, you will perceive, is marked by no other distinction but differing, in its general ideas, from the theories both of your Church, and of that with which I am connected. I do not presume to enter with zeal into its peculiar sentiments, but leave them unsupported by the prop of great authorities, to rest merely on their rational accommodation to the general strain of Christian principles. I have used no pains to propagate them; and, perhaps, I am nearly solitary in my mode of thinking as to the *nature and design* of that ordinance. In other respects, I presume you will find the discourse entirely correspond with the principles of genuine piety.

Dr. G. has entirely disused my lectures on the evidences of religion and on moral philosophy, on the plea that they were not exactly conformed to his notions on the subject of divine grace.

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You will say, perhaps, that you perceive a degree of asperity in speaking of that man, which does not become the weakness of my situation; unable, as I am, to move into the street in this unfavourable season. I must pray your excuse and the forgiveness of Heaven, if I am too harsh. If you were on the spot, you would probably find some palliation in the object, and the facts. But I am happy to cease, and pray you to accept the sincere regards of, dear Sir,

Your very humble servant,

SAMUEL S. SMITH.'

TO REV. DR. SMITH.

'New-York, January 24th, 1817.

Rev. and dear Sir,

I cannot sufficiently thank you for the gratification which you have afforded me by your letter of the 17th instant, and which I received yesterday. It proved to me that I am still in your recollection, and at a time, too, when

\* \* \*

Believe me, venerated and dear Sir, in thus selecting your former pupil to be the depository of your feelings on such an occasion, you have conferred on him an honour which he cherishes with the

most grateful sensibility. Your portrait is true to the life. Perhaps you wonder at my thus responding to your estimate ; but I knew him *well*. It was in the fall of 1793 when I graduated. You had, permit me to say, united toward the students a frankness and kindness, with a dignity and firmness which encouraged the timidity of modest genius, while it repressed the presumption of self-conceit, and had indulged us in a freedom of sentiment which awakened and exercised our faculties, while, with strong, but skilful hand, you conducted us to correct principles. Habituated to this, I ventured to indulge some freedom of opinion in the presence of Dr. —, I shall never forget his look. It penetrated my soul, and I still feel it there. It was a look in which contempt, and haughtiness, and anger were all combined. My heart was young ; I think it was tender. It never encountered such a look, either *before* or *since*.

Be assured, dear Sir, the obligations of that band of young men, with whom it was my pride and delight to rank as a friend, toward you, their venerated preceptor, will never be forgotten. As to myself, amid the cares of a family, and the toils of a sphere of public duty too extended and harassing to allow much time or room for the indulgence of feeling, my mind still often turns to you with veneration, gratitude, and affection ; and I had resolved, long since, to acknowledge to the world my debt of obligation to you, in a work which I have planned, but which my numerous active duties have as yet prevented me from completing, My tribute may be a small one, but it will be sincere. I have published several little matters, but none of them particularly worthy of your notice, and some of them would, I am afraid, lead you to impeach my catholicism. And yet, High Churchman as I am, I think I am a stranger to bigotry of heart. I venture to send you, however, a small pamphlet, and, to amuse you for a few moments, the first number of a periodical work on a *cheap plan*, an essential element, you know, for usefulness in this country.

Believe me, most truly and respectfully, &c.

J. H. HOBART.'

'*High Churchman*,' the Bishop here admits himself, 'without bigotry,' and so he was. Yet God be thanked, the days are past when such distinctive terms are needed.

Our Church has grown out of them, and risen above them, and wo betide that pen that would again introduce them. Even when most current, right feeling revolted from them. The lamentation of the poet has ever been the language of the Christian.

‘HIGH and Low,  
Watchwords of party, on all tongues are rife,  
As if a Church though sprung from heaven, must owe  
To opposite and fierce extremes her life ;  
Not to the golden and the quiet flow  
Of truths that soften hatred, temper strife.’

But, to turn from a subject that would open too wide a field of reflection.

The cheap periodical here referred to, was the first number of ‘The Christian Journal, and Literary Register,’ a work undertaken by Bishop Hobart, in January, 1817, as a substitute for the ‘Churchman’s Magazine,’ whose fate has been already recorded. That it well deserved the title he gives it, of ‘cheap,’ may be judged of from its appearing in numbers of sixteen pages every two weeks, at one dollar a year. That it was good, as well as cheap, may be argued from its editor, and the following exhibition of its plan.

‘It shall be the object of the Christian Journal to present a summary of the publications of the present day, and it shall be occasionally enriched with the sentiments of those masters of theology who were the glory of the days that are past, and whose writings exhibit the soundest views of Christian doctrine and order, and the highest fervour of pious feeling. Whatever can advance the interests of religious truth the purity, unity, and prosperity of the kingdom of the Redeemer, and the faith, holiness, and consolation of the Christian, shall, as far as practicable, find a place in this Journal<sup>f</sup>.’

<sup>f</sup> No. 1, January, 1817.

Of this work he continued the sole editor, until the year 1820, when he associated with him the present Right Rev. B. T. Onderdonk, then an assistant minister of Trinity Church ; sharing with him the labour, but retaining the responsibility. This joint charge he retained until his departure for Europe.

FROM REV. DR. SMITH.

*' Princeton, February 11th, 1817.*

Dear Sir,

I have been thinking seriously since I received your letter, of your plausible demonstrations of a secondary heaven, or the elysian fields of Christianity. I would rest much on the opinion of Bishop Horsley ; but confess I am not greatly pleased with the sombre situation of those plains in the central regions of the earth ; and the appearance of Moses and Elias on the Mount of Transfiguration, forms a small objection, in my mind, to acquiescing in the ultimate conclusion. I am still *inclined to believe* however, that the pious mind cannot enjoy its complete felicity till the resurrection of the body reunites the whole man. The human soul appears to be of that order, that it receives all its ideas, sentiments, and emotions, through the medium of the body. The unembodied mind may think and enjoy on the stock of ideas acquired in life, and disposed by the fancy in beautiful images. But to derive information in a new state of being, and to enjoy its *peculiar* felicities, seems to require our *whole* nature, endowed with proportionably *new* and *peculiar* powers of perception and combination. But it is in vain for us, in this state, to philosophize on a condition of being of which we have no means afforded us to judge. The inferences which you and your excellent authors have drawn from the Scriptures, have proceeded as far, and perhaps as justly, as they can be pursued. I am pleased with your effort ; but conclude, as I did before, that I am daily striving to bring my soul to that perfect submission to the divine will, which will make me acquiesce with joy in whatever the destination of our heavenly Father shall appoint. It will always be benignant.

In the mean time, I have the pleasure to be, with the utmost cordiality, your most obedient, and most humble servant,

SAM'L. S. SMITH.'

Among the painful occurrences of this summer was the death of one friend in the ministry, and the sickness of another both friend and relative, forcing the invalid to quit family and duties, in search of health from a voyage to Europe. The following was addressed to him by Bishop Hobart, in answer to his communication conveying the news of both events.

TO REV. DR. BERRIAN.

*' New-London, August 26th, 1817.*

I received your letter, my dear friend, and the information of Bishop Dehon's death, at this place; and they occasioned a greater depression of spirits than I have felt for a long time. With regard to yourself, it is some consolation that you are awakened to a sense of the danger of your situation, before it is too late to avail yourself of the means of restoration. You have every reason to hope that, by the blessing of God, these means will be effectual. You should endeavour to keep up your spirits. There is something inexpressibly consolatory in the assurance that God is our Father, and that he watches over us with more than a parent's love. Life is short and vain at best, but while we have God for our friend and father, we can rejoice in the midst of all the tribulations of the world. Good may come out of temporary evil. Your health may be restored completely, and then your voyage may have been a source of gratification to you.

In haste,

Ever and most affectionately yours,

JOHN H. HOBART.'

The letters which follow are of a painfully interesting character,—the picture of an ardent Christian mind, struggling to free itself from the fetters which false honour had imposed, and wearied with the turmoils of selfish public life. They are inserted as they are found, only without name; though, should the writer be recognized, it can but add to his well known public merits,

the more enduring praise that belongs to the private graces of a Christian.

TO BISHOP HOBART.

*Congress Hall, January 2nd, 1818.*

My dear Hobart,

Your affectionate letter would not have remained so long unanswered, but for the expectation which I have had of presenting to you, in a better form than by letter, the defence of my late conduct in the most trying event of my whole life.

Believe me, my dear Hobart, that the excellent friends which it has pleased God to give me, contributed to aid my feeble spirit in sustaining this its awful trial. Those accustomed, as I have been, to the applause of the world, and to the affectionate attention of numerous friends, on whose ear the voice of censure has scarcely ever come in the lightest whisper, to be denounced by a man who has filled the second command in our Virginia army, and a seat in the Senate of the United States, as a hypocrite and coward, without being allowed to repel the latter charge, without confirming the former, and violating the most solemn vows to God, and the best dictates of my own heart; to be thus persecuted, is a trial which has required all my piety to sustain, without sinking beneath it.

You, my beloved Hobart, who have your mind constantly fixed on objects of eternal value, never feel that ennui which sometimes overtakes me, because the world, which I endeavour to serve, is not lovely in my view. I know I am criminal in allowing these feelings to enter into my heart. I do labour to exclude them, and I yet hope the time may come when I shall gain a victory over all my imperfections and errors, by the aid of that HOLY SPIRIT, which once rescued my soul from the abyss of misery, and smoothed, as I then felt and hoped, my descent to that grave where all our worldly cares will soon be hushed to rest.

Ever yours,

\* \* \* \*

## TO BISHOP HOBART.

*' Sunday, 4th January, 1818.*

This is the sabbath-day, but it is wet and dark, and, after communing with my God, I sit down to converse with my dear Hobart. I have been severely tried, my beloved friend. It has pleased the Almighty, in the order of his providence, to exact from me a proof of my fidelity to his commands. The enclosed letter from me to Mr. M., closed a correspondence which arose from our public controversy, under circumstances which I will shortly explain to you, by forwarding a copy of my last public address, now in the press. My beloved Hobart will find, I hope, that I have not acted in a manner inconsistent with those principles of religion, to the truth of which my understanding yielded an early assent, and to the obligations of which my heart and my vows bind me to submit. No part of my conduct was predetermined without consulting my friends, and, throughout, I prayed to God to direct my judgment.

To have treated my opponent's rudeness with extreme gentleness, might have occasioned my firmness to be questioned, under circumstances which rendered it extremely important, both to my character, and to the example which I was about to furnish to my neighbourhood, that my conduct should not be imputed to timidity, to the fear of man rather than the fear of God.

Surely, a Christian is not bound to feel less sensibly the respect which is due to the character of a gentleman, and he may repel, in a tone of indignation, the vulgar outrage on his character, as he certainly may an outrage on his person. But I will leave it to my last public appeal to make my defence, and, if you think me in error, I wish, nay entreat you, to tell me so.

My time is consumed by my public duties, a very numerous correspondence, and the inquietude of my own heart. For candour requires me to confess, that my piety is not capable of sustaining me against this heavy affliction, without a sacrifice of happiness which I am ashamed to acknowledge. Christmas-eve, and the day on which I renewed those solemn vows to God, in compliance with which I have sought to tear myself from many of the strongest affections of my heart, have been the most pleasant of the last days and nights of my troubled life. I am here alone, yes, my beloved Hobart, literally alone, except when in com-

munion with God. I have sinned in coming here ; for I have left a theatre of action on which I was of some use, to enter upon one where, in all human probability, I shall be of none. For if my zeal could have conquered the difficulties which political prejudice would have thrown in my path of usefulness, how can I overcome those moral prejudices which my late conduct will inspire ?

TO GOD I look for support under this, the severest trial of my life. Adversity has come upon me in the hideous form of dishonour ; it has struck me where I was most exposed, for in my lonely life, my mind had looked abroad upon the world for comfort. It had strayed from the true source of Christian consolation. It had wandered from God to his creatures. I am justly, though severely chastised, I bow submissively to the cross where my Saviour ignominiously expired ; where he suffered for the sins of those who scoffed at his agony. Blessed JESUS ! inspire thy poor follower with the humility which illustrated thy life, thy sufferings, and thy death ! May he not forfeit his right to love and to adore thee, by violating thy commandments, and repining at thy providence !

If you have leisure, let me hear from you, my dearest Hobart. I cannot meet you in Philadelphia, as I intended.

\* \* \* \*

#### TO BISHOP HOBART.

*' May 29th, 1818.*

My dear Hobart,

I have often reproached myself, since my last letter to you, for having written any thing calculated to augment the affliction which you felt at the condition of our poor friend How, and I now take up my pen to repair my error, by assuring you of the restoration of my peace of mind, with that additional happiness which ever flows from those miseries of life which it pleases God to sanctify for our more perfect conversion from the world to the only source of unfailling bliss.

I returned, on Monday last, from the Convention of our Diocese, which met, on the preceding Tuesday, at Winchester, and sat until the following Saturday. It has greatly contributed to the restoration of my tranquillity of mind. It gave me a friend,

in Meade, and a new correspondent, in Ravenscroft, who, though not the better, is the greater man of the two. He has great originality of character, a lively flow of animal spirits, much learning of every kind, is a profound theologian, a *High Churchman*, and a most eloquent preacher. He was, for many years, a dissipated companion of Giles, but always distinguished for an original and independent turn of mind. He would have been a Methodist, probably, but he felt himself called to preach the Word of God, and, after a diligent search of the Scriptures, repaired to our Church as the only source of a legitimate authority to do so. His Methodism arose from his religious feelings, and desire of religious society. His neighbourhood then afforded him none within the pale of our Church. Since then, Major N., of Congress, his brother, a dissipated soldier, and very many others, have followed his example; are in communion with our Church, and are ornaments of it. Ravenscroft staid in the same house with myself, in Winchester, and we became intimately acquainted. You will see him in Philadelphia. He is elected one of our clerical deputies to the General Convention.

I have said much of you to Ravenscroft, and wish you to become well acquainted with him. He has a history of all the unfounded prejudices which have, at any time, existed against you, and, concurring in opinion with you as to the chief cause of them all, he will have no difficulty in doing you justice. He has some oddities in his manner, which to me are amusing. They arise from great ardour and an untamed simplicity of character. He is, at the same time, a perfectly well-bred and easy gentleman. His fortune is large, and his connections the most respectable in Virginia. He was born on the Roanoke, but spent many years of his early life in Scotland, where his mother now lives, and he received the principal part of his education.

I have settled myself down in this solitude for the summer, in the hope of arranging my private fortune, and restoring the energy of a mind too long estranged from regular habits of application and study. I need not tell you how much your letters, if you have leisure to write, will add to the happiness of your affectionate

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The painful mystery of these letters is probably solved in the following communication from the pen of Bishop

Hobart, incidentally lighted upon in the columns of the 'Christian Journal' for May, 1819; though his biographer has no further authority for connecting them than arises from agreement of date and their own internal evidence.

#### CHRISTIAN COURAGE.

'The gentleman of whom the following instance of true courage is recorded, has been long known as a distinguished statesman, and a leading member of our national legislature.

In the fall of the year 1817, General — challenged Colonel — to *fight* with him; and offered to resign his commission that he might be at liberty to evade the laws, and have the precious privilege of shedding the blood of a fellow-creature. What was the answer of the Colonel? Did he, with the same barbarous disposition accede to the proposal, and hasten to select the weapons of slaughter by which an immortal soul might be sent, unprepared, to the tribunal of God? No—let it be known, and published through the land, to his honour, that, in defiance of public opinion, and the opprobrium of being called (as he was) *coward* and *hypocrite*, he had the *courage*, as well as the *principle*, to fear God rather than man. The following is an extract from his answer to the challenge:—"I proceed to tell you that I am restrained from accepting the alternative which you propose, by a Power paramount to all human authority. I respect the public opinion too highly, perhaps; but I have now been, for more than two years, in communion with the Church in which I was born, and I cannot violate my solemn vows to God for the applause of the world. As a *man*, I ought not to accept your challenge; as a *Christian*, I cannot."

Who will say that Colonel — was deficient in that genuine courage which is not the property of every subaltern in society, but which belongs exclusively to the truly great and good? And we would ask whether the custom of duelling would not soon be without an advocate in the country, if men, possessing equal influence over the public sentiment, were, in similar cases, to imitate his example &c.'

The following letter opened a correspondence of friend-

§ Christian Journal, 1819, p. 158.

ship with one of the most sound and influential of the clergy of the Church of England, a friendship that was afterward strengthened by personal intimacy.

FROM REV. H. H. NORRIS.

*' Hackney, April 1st, 1818.*

Right Rev. Sir,

Though personally unknown to you, your name has been for many years familiar to me, through the intervention of Archdeacon Daubeney, with whom I am intimately acquainted ; and the respect excited by his report has been most fully confirmed by an "Apology for Apostolic Order," which I have long considered as the most condensed and luminous statement of the argument, in support of that vital point of Christian theology, that has fallen under my observation. Under the influence of this feeling, I was anxious to convey a pledge of it to you, and, during the late unhappy differences which interrupted the friendly intercourse between this country and America, I availed myself of the return of Dr. Inglis to Nova Scotia, to intrust him with a volume I had recently published, and which he felt confident he could find the means of conveying with safety from Halifax to New-York.

I hope you will receive this little packet as holding out the right hand of fellowship, and respectfully soliciting confidential intercourse, such as should subsist at all times between the several parts of the Church of CHRIST, and which is more than ever necessary, in my apprehension, at the present time, when a specious design is most actively prosecuting, of substituting the unity of indifference for the unity of faith, and incorporating the universe in one community, in which, by a solemn act of compromise, the various imaginations of men, and the truth of GOD, are to be blended together, and the Bible is to be received as the common text-book, equally authenticating them all. The strong feeling of my mind has long been, that the Reformed Episcopal Churches ought to unite, as the primitive Churches used to do ; that professing our belief in the communion of saints, we should act up to the spirit of that profession. Under this impression, I hailed, last year, with a pleasure I cannot adequately convey to you, the proffered friendship and correspondence of the South-Carolina Protestant Episcopal Society for the Advancement of

Christianity ; and I was delighted to see the interest with which the communication was read, and the eagerness expressed to embrace the proposition with cordiality ; and to convey, in the most unqualified terms, the high sense which our Society for Promoting Christian Knowledge entertained of the alliance proposed ; and the assurance that it would at all times cultivate the correspondence of its sister society with the utmost assiduity, from a powerful conviction that both societies would thus materially promote the welfare of each other, and more especially of that just cause which, in their respective spheres of action, they were simultaneously exerting themselves to promote. I have had my thoughts bent on a similar proposal to you for several years past, indeed, I may say, I have had my pen in hand to execute it ; the conviction, however, that I fill no station sufficiently ostensible to sanction the proceeding, has repeatedly induced me to forego my purpose. But I can refrain no longer ; our mutual interests make it almost indispensable that this wall of partition should be broken down, that we should take sweet counsel together, and walk to the house of God as friends, as fellow-members of the body of CHRIST, as fellow-soldiers enlisted under one Captain of our salvation, and now, especially called upon to contend, earnestly and in concert, for the common faith.

I am sure that, if in the other dioceses of America, there are Episcopal societies formed upon the model of ours, that is, not liberalized according to the distempered charity of the day, we shall as heartily give them the right hand of fellowship as we have given it to that of South-Carolina ; and I am not without hopes that some sort of alliance might be effected with the Society for the Propagation of the Gospel in her missionary exertions. Of course we cannot look to your unestablished Church for pecuniary contributions, but must rather prepare ourselves for supplying your wants from our abundance ; but you might be able to supply men trained to endure the hardness which the missionary should be inured to, and, withal, sound in the faith and economy of the Gospel. At all events, an interchange of sentiments and of information, upon the religious phenomena of the day in our respective communions, might be established, and even this could not fail of being mutually beneficial in a high degree.

In Bishop Dehon's communication there was some mention of a library forming at Charleston, for the benefit of the clergy. If I

knew what books are already procured, and what were chiefly wanting, I might have it in my power to assist the Bishop in accomplishing his object; and I beg you to assure him that I should have great pleasure in doing so. And, in conclusion, I beg to assure yourself that I am, with much respect, and with every sentiment with which a subordinate clergyman should regard the Bishops of the Christian Church,

Very faithfully yours,

HENRY HADLEY NORRIS.'

The following was through the slower medium above referred to, and shows how that in little, as in great things, it is better to act for ourselves than trust to the agency of others.

FROM REV. DR. INGLIS<sup>h</sup>.

*'Halifax, Nova Scotia, May 18th, 1818.*

Right Rev. Sir,

The Rev. Mr. Norris, of Hackney, near London, supposing me to enjoy the honour of occasional intercourse with you, has requested me to mention him as an introduction to some inquiries with which he is desirous to be permitted to trouble you. And although I have never enjoyed this satisfaction, and can scarcely be known to you, unless merely by name, as the son of a person formerly well known in some of the churches over which you preside, I take the liberty of complying with Mr. Norris's request. He is a clergyman of independent fortune; which he devotes to the service of religion; and is one of the most zealous defenders and supporters of our national Church. He has been made more generally conspicuous by very bold attacks upon the structure and tendency of the Bible Society, which begin to excite much uneasiness in many, although it cannot be denied that a large number of excellent heads are still its supporters and advocates.

In his private circle of acquaintance, Mr. Norris is known as a pattern of all good works. Living in a very populous parish, whose means of accommodation for its parishioners on Sunday are very insufficient, although its church is of enormous size; he has built, chiefly at his own expense, a beautiful chapel, with large accommodation, for the poor. He has affixed it to the church in

<sup>h</sup> Now Bishop of Nova Scotia.

the most constitutional manner ; serves it himself, with the assistance of a curate, whom he supports ; and has endowed it, that it may never be unserved. His whole time, and health, and talents, are devoted to public objects of the noblest kind ; and I lament to say that he is wearing himself away by his unceasing labour. The present Bishop of Llandaff, Dr. Marsh, gave him the first vacant stall in his cathedral ; which was an honourable testimony to his character and principles.

With humble prayers for the blessing of God upon every part of that branch of the Christian Church which has the advantage of your watchful care and able direction, I have the honour to be,

Right Rev. Sir,

Very respectfully, your dutiful servant,

JOHN INGLIS.'

The praise bestowed by Mr. Norris on Bishop Hobart's 'Apology for Apostolic order,' recalls the language of another leading pen of the English Church, to the same point. The Rev. Hugh James Rose, in his 'Discourses before the University of Cambridge,'—a volume that should be in the hands of every divinity student,—after large quotations from the above work, goes on to add, 'The preceding passage from Bishop Hobart, contains all that is requisite on this subject ; the latter part of this work contains by far the best arguments for Episcopacy that I know. The treatises of Hall and Taylor, full of learning, zeal and eloquence as they undoubtedly are, overstate some points, and dwell on minutiae of little importance to the argument. Bishop Hobart, on the contrary, gets rid of every thing not *essential* to the question, and shows what pure and real Episcopacy is, free from arbitrary adjuncts, and human inventions<sup>1</sup>.'

If the insertion of the following letter be regarded as wanting in due humility, the author would plainly admit that the praise recorded, however slight, is yet most grateful to him, as affording some relief to those feelings

<sup>1</sup> The Commission and consequent Duties of the Clergy.' Cambridge, 1828, p. 140.

of conscious unworthiness which attend the remembrance of his short and only parochial charge.

TO THE REV. J. McV.

*' New-York, June 7th, 1818.*

My dear Sir,

It gives me unfeigned pleasure to hear, in various ways, of your increasing usefulness. I know no greater source of gratification than to view the progress of real piety, in connection with the principles, the order, and the worship of our Church; and to perceive that this advancement is effected by those sober but zealous parochial labours, which, in their ultimate success, far exceed the more noisy but less transient pretences of enthusiasm. May your example, my dear Sir, long afford this gratification. I send you two pamphlets, the principles and views of which are the result of much serious reflection, and which I hope will accord with your judgment. I am extremely solicitous that you and your friends at Hyde Park should unite with the friends of the Church at Poughkeepsie, in establishing a Dutchess Bible and Common Prayer-book Society, on the principles of that contemplated on Long-Island. The Bible and Common Prayer-book Society, in this city, was established before the Bible Society; and it would be unfortunate if the Church people in this Diocese should oppose the principles and views of that institution. Union among ourselves is an object, to effect which, each one should be prepared to make some sacrifices of private opinion.

Believe me,

With much regard, yours, &c.

J. H. HOBART.'

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In no one year of his ministerial life do we find so many evidences, as in this, (1817,) of Bishop Hobart's individual and official activity. Among other subjects, that of a theological seminary was a prominent one, and through the medium of the press generally, and more especially through the columns of the *Christian Journal*<sup>k</sup>, he sought

<sup>k</sup> Hints by an Episcopalian, May No., 1817.

to give a right direction to public opinion on the question. An Episcopal school, or college, as a nursery for candidates, he still greatly dwelt upon, and, no doubt, wisely; for it is in education, as in all other *building up*, the foundation is still the main point; but in this finding little concurrent opinion, he was forced, for the time, to yield. The prospects of a theological seminary, however, were more fair. Here the Church found a liberal benefactor, in one who has identified his name with the cause of theology, as his father's already was with that of the Church; C. C. Moore, Esq., only son of the Bishop of that name, conveyed to trustees a very valuable portion of his estate, being above sixty lots, in the immediate neighbourhood of the city of New-York, in trust, for the erection and benefit of a general theological seminary. But, between *general* and *diocesan*, was with Bishop Hobart, still a question. He wished it to possess the influence of the one, and the security of the other; or, if both could not be attained, was willing rather to limit its influence, than risk its soundness: that is to say, he would rather have a diocesan school, under his own eye, than a general one, removed from it.

This is an acknowledgment which some friends of Bishop Hobart might be unwilling to make, as being open to the charge of a selfish or grasping policy. His biographer fears not to avow it, for he thinks it liable to neither; he views it merely as a prudent, perhaps, at the time, a necessary caution; at any rate, as policy having no individual reference either to himself or others, but arising solely from the untried dangers of committing a power so vital to the Church, as the control of the education of its candidates, to a body so fluctuating and irresponsible as the General Convention, at least in its House of Delegates, and of the operation of which the Church had not, at that time, sufficient experience to justify so high a trust.

Among the minor publications of this year, (1817,) we find an address delivered before 'the Missionary Society

of young men and others in the city of New-York.' This was afterward published, and tended greatly to strengthen the hands of the Society, in their praiseworthy labours. The address itself is of rather local and temporary interest. It contains, however, a gratifying history of the rise and progress of missions in the Diocese. But nothing from Bishop Hobart's pen could close without a spirit-stirring appeal.

'An impetus is given to the Christian world that is urging it forward to great results. We, my brethren, should go, not reluctant, not backward, but foremost in the march, with the ark intrusted to us, the symbol and the pledge of the Divine presence, until it rests encircled with its primitive glory, and extending its lustre throughout the earth. Be foremost in this holy career; excite your absent brethren to equal zeal in a cause which has for its object the salvation of men; a cause for which the Son of God died, and for which he still intercedes in heaven, and rules on earth<sup>1</sup>.'

The interest taken by him in Sunday schools added still further to his parochial labours. In that attached to St. Paul's Chapel, in his own parish, he was frequently present, encouraging both children and teachers, by his earnest and affectionate exhortations. This was as their Rector, but as Bishop, his views went further, and his anxiety was greater. For a moment he looked with a doubtful eye upon the whole system, that is to say, upon an operation which was converting every zealous young member of a congregation into a teacher and expounder of the Christian faith; while leaving to chance or individual choice, the books of instruction by which themselves were to be guided, and the minds of the children formed. This was an unpopular view to take of the subject, and some said it was part of the Bishop's nature to forecast evil in good schemes. But if this were so, they must also

<sup>1</sup> Address, p. 18.

admit it was equally part of his nature to labour to secure the good while he guarded against the evil, and such has evidently been the case in regard of Sunday schools. By uniting them as parts of one common society, in connection with the authorities of the Church, he added to their efficiency while he guarded against abuse; each rector became, under his system, the responsible head of his own school, while the wisdom of all united was directed to the preparation or choice of proper books of instruction, over which he again, as responsible head of the Church, exercised a final supervision. That this was no barren responsibility, may be judged from the answer given to the author, by one who long held the situation of Sunday school agent:—‘While I, Sir, was there, not a scrap of the pen ever passed the press without his approbation; nor, I believe, while he lived.’ Thus originated the Protestant Episcopal Sunday School Union, at first a diocesan, now a general Society, in estimating which, while we calculate the amount of good effected, we should not forget, also, the probable amount of evil avoided, by the securities it affords against ignorance and error. But, whatever there be, either of good effected, or evil avoided, it is, unquestionably, greatly due to the sagacity and influence of Bishop Hobart. How early he entered into the cause, and upon what principles, may be learned from an anniversary address delivered by him in 1817; the Society having been organized under his direction the year previous, a date which ranks it among the earliest in the United States. This address was subsequently published under the title of ‘The Beneficial Effects of Sunday Schools considered.’

The only other letter that remains of this year is of a more cheering tone, though it, too, was destined soon to bear another character, by the praises it contained of a coadjutor and friend who was shortly to prove to him a deep and living sorrow.

## FROM ARCHDEACON STRACHAN.

*' York, Upper Canada, May 15, 1818.*

My dear and Reverend Father,

Our excellent Chief Justice, on his way to Boston, proposes passing through your city, and affords me an opportunity of thanking you for your kind favour of 9th February.

I read the periodical which you had the goodness to send me, with much interest. The biographical sketches cannot fail of producing the most beneficial effects on the minds of all who read them. The notices of the various efforts now making for spreading the Gospel, are not only interesting, but refreshing to the hearts of sincere Christians. The selections are judicious, and frequently most impressive. I read with much pleasure your address on the beneficial effects of Sunday Schools. How you find time to compose so many eloquent addresses and sermons is to me a matter of astonishment.

In this country the Church still creeps slowly, but on the whole gains ground. I was likewise abused for joining the Prayer-book with the Bible; but I have strong nerves, and when conscience approves, I am callous to slander. You will gain ground in spite of all opposition, and a short time will prove the soundness of the principles upon which you have acted.

I am, sincerely yours,

JOHN STRACHAN.'

## CHAPTER XIX.

*A. D. 1818. Æt. 43.*

Address to Convention—Painful Duty—Mr. How—Letter to Dr. Berrian—Oneida Indians—Letter to the Bishop—His Answer—Visits them—Interesting Scene—Aged Mohawk Warrior—Young Onondaga—Visit of the Author—Prosperous Condition of the Diocese—Religious Revivals; the Bishop's Opinion; their Result—Bishop Hobart's Explanation of Evangelical Preaching.

THE meeting of the Convention of 1818 was to the Bishop a period at once of the highest pleasure, and the severest mortification. The pleasure arose from the proofs afforded of the unprecedented extension of the Church during the past year, not only by its parochial reports but also by the unusually large assemblage of delegates representing it. The latter circumstance was so marked, that the Bishop opened his address with noticing it as 'gratifying evidence,' said he, 'of increasing zeal for the interests of our Church.'

The mortification arose from the misconduct of one who, from boyhood, had been to him as a bosom friend, and, for several years past, his assistant in the Church, and coadjutor in all his labours for its defence and advancement. Far be it from him who now records his humiliating fall to dwell one moment beyond the needful moral, on this sad tale of human infirmity. From such a height did he fall, and so low, that, when first known, the instinctive exclamation of every heart was,—'Lord! lead

me not into temptation, and take not thy Holy Spirit from me.'

If such was the shock to those who knew him but as a Christian minister, what must it have been to one who loved him as a brother, and rested upon him as a bosom friend and counsellor. Nor was he called only to mourn over it in secret. As head of the church it became his duty to publish it to the world, and, not only that, but to inflict, as it were, with his own hand, the merited punishment. To such a heart it was more than a Roman trial. For to one who held, as he did, life cheap, when compared with duty, it would have been easier, far easier, to have passed upon him the sentence of death than of degradation.

What he felt upon the occasion must be conceived, for it was not expressed; his words conveying it were few and stern;—'It is incumbent upon me,' said he, 'on conviction, to inflict upon him the sentence of degradation from the ministry, and I shall, without delay, discharge my duty in this business.'

But even convicted unworthiness could not tear him from his heart. From among the papers of that unfortunate man, of whom, though still living, we may yet speak as dead, and raise this tablet, if not to *his* memory, at least to *others'* warning; from among these have been saved, as relics, two letters (would there had been more!) from his mourning friend, which must have wrung from him bitter, and, may we not hope repentant tears. The first is of a date a short time subsequent to his final sentence. The second, from the Bishop, bears date but a few weeks previous to his own removal to a better world.

TO THOMAS Y. HOW, ESQ.

*'New-York, March 17, 1819.*

Scarcely a day passes, my dear How, in which I do not think of you. But the scenes of our friendship, once so interesting, and

a source of so much enjoyment, appear now a dreary waste. You, who know my heart, and know how much of its happiness is placed in the exercise of friendship and affection, can estimate what a loss I have sustained in your separation from me. Did I think you corrupt and abandoned, I should feel less; but believing, notwithstanding your great and grievous sins, that your heart is not depraved, that your principles and feelings were all hostile to the course which you were pursuing, and that now sincere and deep penitence occupies your soul, the impossibility of our former intercourse of affection is most distressing to me. Often I think of going to your study in the confidence of reposing on the bosom of affection; but you are away, and perhaps, as it regards our future personal intercourse in this world, for ever. I must not, however, dwell on this subject. May God pardon, bless and save you, is my prayer. Your letter to the Messrs. Swords was delivered. They will write to you on the subject of it, and will send you the books you requested, and the numbers of the Bible.

Take care of your soul. Humble penitence, lively faith, firm resolutions, constant prayer and watchfulness, you will, I trust, cherish and practise. And may God pardon, bless and save you, through his Son JESUS CHRIST, is the prayer of

Your affectionate

J. H. HOBART.'

Let me hear from you; don't fail.

On the back of this letter appear, in the hand-writing of him to whom it was addressed, convulsive efforts as it were to draft an answer. Nothing, however, is legible but mere snatches of thought or feeling, as 'I have'—'My dear Hobart'—'I am aware,' &c. &c. It is a dark and fearful picture, to see the hand of genius thus paralyzed by remorse; but, 'Let him who thinketh he stand take heed lest he fall.'

‘ Alas ! my brother, round thy tomb,  
In sorrow kneeling, and in fear ;  
We read the pastor’s doom,  
Who speaks and will not hear.’

But we return to more pleasing topics. To Dr. Berrian, in Europe, he thus writes :—

## TO DR. BERRIAN.

*‘ New-York, July 17th, 1818.*

My very dear Friend,

You must not conclude, because I have not written to you, that I am indifferent to you ; on the contrary, I believe a day has rarely passed, in which I have not thought of you with interest and affection. But something or other has always prevented my carrying my resolution to write to you into effect. Procrastination, an aversion to writing, bodily and mental languor, and I may add, more than the ordinary pressure of duties and of cares ; and besides, I was desirous that when I did write, you should receive my letter—and you seemed moving about so much, that I thought hitherto the chance was very much against your receiving letters. I knew, also, that Jane was constantly writing to you, and acquainting you with all our domestic and Church affairs. Be assured, however, that my heart has been with you, and that no person has been more delighted than myself with the news of the restoration of your health. How gratified I should have been to be with you. I think I could have seen with an eye and a heart as much alive as your own to the beauties of nature and art, the sublime and interesting scenery through which you have passed, and the stupendous monuments of human genius, taste, and industry with which you have been, for the year past, conversant. How much pleasure do I anticipate from your return, as well from again enjoying your society, as from the accounts which you will give me of your travels ! After all, England, because there is the church in her apostolic and primitive purity of doctrine and ministry, is the most interesting country to me. Get as much information there as you can concerning the Church, its ministers, &c. &c.

Your letters are grateful to us all. Shall we not hear from England? That God may bless you, and return you to us in good health, is the prayer of

Your sincere and affectionate,

J. H. HOBART.\*

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The interest felt by Bishop Hobart in the melancholy remnant of our Indian population, has already been mentioned. The associations of their name and race, their past history, and present condition, above all, their spiritual destitution in the midst of Christian light; a portion of them, too, within the limits of his own Diocese, all served to awaken his commiseration, and to place them before him as a part of the flock committed to his guidance. Under these feelings, he took the steps already mentioned, of sending among them a catechist and teacher, and of having prepared a translation, in their own tongue, of portions of the Gospel and Liturgy, and he was soon after rewarded by receiving from them the following letter of thanks.

It is recorded here, not merely as throwing light on Bishop Hobart's course and character, but, also, as a relic of a race that is rapidly passing from our land, melting away, as it were, before the face of civilization; whatever, therefore, is genuine, in relation to them, is beginning to acquire something of historic value.

#### ADDRESS

*Of the Chiefs of the Oneida Nation of Indians in the State of New-York,  
to the Rt. Rev. Bishop Hobart<sup>a</sup>.*

Right Rev. Father,—We salute you in the name of the ever-adorable, ever-blessed, and ever-living sovereign LORD of the

\* This address was written by a young Indian, who is a communicant of the Church.

universe; we acknowledge this great and Almighty Being as our Creator, Preserver, and constant Benefactor.

Right Rev. Father,—We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, viz. in sending brother Williams among us, to instruct us in the religion of the blessed JESUS. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us the ways of the great Spirit above.

Right Rev. Father,—We rejoice to say, that by sending brother Williams among us, a *great light has risen upon us*: we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by the Spirit of the eternal One, to practice the great duties which it points out to us.

Right Rev. Father,—Agreeable to your request we have treated our brother with that attention and kindness which you required of us; we have assisted him all that was in our power, as to his support: but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint: we pity him, because we love him as we do ourselves. We wish to do something for his support; but this is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

Right Rev. Father,—We entreat and beseech you not to neglect us. We hope the Christian people in New-York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us; immorality and wickedness will prevail.

Right Rev. Father,—As the head and father of the holy and apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable father, and visit your children, and warm their

hearts by your presence, in the things which belong to their everlasting peace.

May the great Head of the Church, whom you serve, be with you, and his blessing ever remain with you.

We, venerable father,

Remain your dutiful children,

his  
HENDRICK + SCHUYLER,  
mark.

his  
SILAS + ANONSENTE,  
mark.

his  
WILLIAM + TEHOITATE,  
mark.

his  
DANIEL + PETERS,  
mark.

his  
NICHOLAS + GARAGONTIE,  
mark.

his  
WILLIAM + SONOWENHESE,  
mark.

his  
MOSES + SCHUYLER,  
mark.

his  
HESTAHEL + PETERS,  
mark.

his  
WILLIAM + SCHUYLER,  
mark.

his  
ABRAHAM + SCHUYLER,  
mark.

his  
STOFLE + SCHUYLER,  
mark.

his  
HENDRICK + SCHUYLER, jun.,  
mark.

his  
WILLIAM + TEWAGERATE.  
mark.

*Oncida, January, 1618.*

## THE BISHOP'S ANSWER.

My Children<sup>b</sup>,—I have received your letter by your brother and teacher, Eleazar Williams, and return your affectionate and Christian salutation, praying that grace, mercy, and peace, from God the Father, and from our Lord JESUS CHRIST, may be with you.

My Children,—I rejoice to hear of your faith in the one living and true God, and in his Son JESUS CHRIST, whom he has sent, whom to know is life eternal; and I pray that, by the Holy Spirit of God, you may be kept steadfast in this faith, and may walk worthy of him who hath called you out of darkness into his marvellous light.

My Children,—It is true, as you say, that the Gospel of our Lord and Saviour JESUS CHRIST is intended for Indians as well as white people. For the great Father of all hath made of one blood all the nations of the earth; and hath sent his Son JESUS CHRIST to teach them all, and to die for them all, that they may be redeemed from the power of sin, and brought to the acknowledgment of the truth, and to the service of the living God.

My Children,—It is true, as you say, that the religion of the Gospel will make you happy in this world, as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the HOLY SPIRIT, you may be transformed by the renewing of your minds, and acquire the holy tempers, and practice the holy duties which the Gospel enjoins. And for this purpose I beseech you to attend to the instructions of your faithful teacher and brother, Eleazar Williams; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and every where hears and sees you, for pardon and grace, to comfort, to teach, and to sanctify you, through your divine Mediator, JESUS CHRIST.

<sup>b</sup> This is the appellation with which the Indians expect to be addressed by the Bishop.

My Children,—Let me exhort you diligently to labour to get your living by cultivating the earth, or by some other lawful calling: you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of Him, who, by his inspired apostle, has enjoined, that while we are “fervent in spirit” we be “not slothful in business.”

My Children,—Continue to respect and to love your brother and teacher, Eleazer Williams, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God’s grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

My Children,—I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, Eleazer Williams, sometimes visits them, to lead them in that way to eternal life, which, from God’s word, he has pointed out to you. Freely you have received, you should freely give; and being made partakers of the grace of God through JESUS CHRIST, you should be desirous that all your red brethren may enjoy the same precious gift.

My Children,—It is my purpose, if the LORD will, to come and see you the next summer; and I hope to find you as good Christians, denying ungodliness and worldly lusts, and living righteously, soberly, and godly in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my charge, of that flock for whom the Son of God gave himself even unto the death upon the cross, and whom he commanded his ministers to seek and to gather into his fold, that through him they might be saved for ever.

My Children,

May God be with you, and bless you.

JOHN HENRY HOBART,

Bishop of The Prot. Episc. Church in the  
State of New-York.

Dated at New-York, the 1st day of February, in the year of our LORD 1818, and in the seventh year of my consecration c.

c Journal of Convention, 1818, pp, 43—48.

The Bishop was not one to allow such an opening to be fruitless. As early as he could, therefore, in the following summer, he directed his course to the Oneida 'Reservation,' (a term designating the Indian lands,) where he found them dwelling in a state of pastoral simplicity, such as he had never before seen, and which excited still more deeply his interest in them.

Their rich extended domains were lying in common, the property of the tribe, not of individuals, some little of it cultivated, more in open pasture, but most in its state of native wildness, and reserved for hunting ground. Through these forests, paths there were many, but roads none, and the generally rude, though sometimes neat and rustic dwellings of these sons of the forest, lay scattered in wild but picturesque confusion,—some upon gentle eminences, others in rich valleys; some open to the sun, others embosomed in shade, and exhibiting here and there traces of a taste for natural scenery which recommended them still further (at least, as objects of interesting inquiry) to such a lover of nature as Bishop Hobart.

Among those who flocked around him, on this occasion, as he stood in the recesses of their primeval forests, was one aged Mohawk warrior, who, amid his heathen brethren had for half a century held fast by that holy faith in which he had been instructed and baptized, by a missionary from the Society in England, while these States were still colonies. Through the catechist, as interpreter, he now recounted the event in the figurative language of these children of nature, and pointed out to his admiring auditor, with as much feeling as belongs to that imperturbable race, the very spot where this early missionary had been accustomed to assemble them, and preach to a congregation which, as it afterward appeared, had listened to him rather from curiosity than conviction.

It was, as the Bishop in conversation described it, an open glade in the forest, with a few scattered oaks still vigorous and spreading; and within view, as if to perpetuate the association, now arose the tower of the neat

rustic church, which the Christian party among them had recently erected. The interest of the scene justifies the following, otherwise long extract, from his address to the Convention

‘It is a subject of congratulation that our Church has resumed the labours, which for a long period before the revolutionary war, the Society in England, for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas I saw an aged Mohawk, who firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes, to the missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their lay reader, catechist, and schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them, in councils which they held for this purpose, the evidences of the divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objec-

tions, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for divine worship, which will be shortly completed.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed had been well instructed by Mr. Williams; and none were permitted to approach the communion whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. Williams as a candidate for Orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous

in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian<sup>d</sup>.

The young chief here alluded to, as a rising assistant to Mr. Williams, was 'a full-blood' Indian, son of that head warrior of the Onondaga tribe who had fallen on the American side during the late war, in the battle of Chippewa. According to the usage of Indian chieftainship, he had now succeeded to the rank of his father, and thus exercised, as one of the chiefs of the nation, the usual patriarchal authority among them. In early life he had been instructed in the truths of Christianity, by Brandt, a Christian warrior of the Mohawks, but was at present under the instruction of Williams, among the Oneidas, the nearest tribe to his own in language and feelings.

About this time he came to the city of New-York, with an earnest desire, as expressed by himself, to receive an education which might qualify him for exercising the ministry among his countrymen, for which office he was said to be peculiarly fitted, not only by superior talents, but by a disposition, unusual in his race, pious and diligent. With these views and feelings, high hopes were entertained by the Bishop of his future influence—but we hear no more of him. It is very certain it was not from want of means. Nothing remains, therefore, but to hope that he was cut off, by an early death, in the midst of his good intentions. We say, *hope*, since it would be painful to think that he 'fell away,' as so many of that wild race

<sup>d</sup> Journal of Convention, 1818, pp. 18—20.

have done, from a profession of faith that involved too much of exertion, or self-denial, for their indolent and fitful nature.

This tribe, from the interest excited by the Bishop's narrative, was, some years after, visited by the present writer, nor was the 'Gospel oak' forgotten—nor ever will be, for there was something in the scene to inspire awe as well as devotion. To stand encircled by that solemn grove, and look upon it as the temple to God, not built with hands, in which the word of life had first been preached to the Heathen who dwelt around—the true God magnified in his own true temple—

‘His own cathedral meet,  
Built by himself, star-roof'd, and hung with green,  
Wherein all breathing things, in concord sweet,  
Organ'd by winds, perpetual hymns repeat,’

this was, indeed, a picture to be treasured up in memory, and it were well if the temples of art were always thus hallowed.

In the early periods of the English Church, these natural associations seem to have been deeply felt and carefully nurtured, since we find, even as late as the seventeenth century, that 'Gospel trees,' as they were termed, venerable for size and age, were to be found scattered through the more extended rural parishes of England; and under their shade and shelter, a simple rustic worship, with set forms, (among Andrews' Devotions we find some for this intent,) habitually celebrated.

The flourishing condition of the Diocese was, this year, matter of mutual congratulation. The number of its clergy had increased to sixty-eight; the number of organized congregations to one hundred and fifteen; and, within the year the Bishop had consecrated six new churches, three others being also ready; ordained twenty clergymen, and reported ten candidates, pursuing their studies, together with thirteen missionaries, all actively

engaged in their laborious self-denying round of duty. An instance here occurs to show the influence of those Church societies of which Bishop Hobart may be considered, in this country, as the father and the founder. It exhibits them, also, in the pleasing light of having, as the early Christians had, 'all things in common,' for the Church.

'I ought to mention, with high commendation, the pious zeal of the New-York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our missionaries. This society has contributed for this purpose, for the past year, about eight hundred dollars<sup>c</sup>.

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On the subject of religious 'revivals,' as they are popularly termed, excited and maintained by irregular and protracted meetings for prayer, Bishop Hobart felt himself called upon, on this occasion, as on many others, to enter his protest, with a view to guard both his clergy and laity against them. He foresaw, from the first, those dangers with which experience has since shown them to be fraught—the wild excitement—the hasty profession—the subsequent deadness—the frequent scandal—the despising of the ordinary means of grace—the invidious and unchristian distinctions—the heresy and the schism—all these were present to his mind; and while he approved the motives of many, and was willing to admit the sincerity of all, he yet condemned their judgment, and deprecated, most earnestly, the admission into the Church of any practices tending to give them currency. On this occasion he urged upon them the lessons of past ex-

<sup>c</sup> Journal of Convention, 1818, p. 21.

perience, and the judgment of the wise and good in the ages before them.

‘ My brethren of the clergy, suffer me, seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were, finally, awfully realized, in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on ecclesiastical polity in which he delivers so many lessons of profound wisdom.

“ To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer ; the manifold confusion which they fall into, where every man's private spirit and gift, as they term it, is the only bishop that ordaineth him to this ministry ; the irksome deformities, whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both what and how they list, often disgrace, in most insufferable manner, the worthiest part of Christian duty toward God ; to to him, I say, who weigheth duly all these things, the reasons cannot be obscure, who God doth in public prayer so much regard, the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment, even with what *words and sentences*, his name shall be called on, amongst his people.” ’

Now, in this condemnation, who will say that Bishop Hobart erred ? Then, indeed, he was proscribed as a bigot, and preached against as a formalist, and prayed against as one who ‘ sore let and hindered the free course

of the word of God,' and that, by the very men who are now willing to hold this language:—

'What,' says one of them, 'will be the final result of protracted meetings as they are now conducted by Evangelists? What effect will these seasons of intense excitement and mental exhaustion have upon the future interests of the Church? These are questions of solemn moment; and we are apprehensive that they have not been sufficiently examined. Means not expressly sanctioned by the word of God, should be viewed in their ultimate bearing, as well as immediate effects. We are confident that many are deceived by *present appearances*, who will become wiser from experience. It is inspiring to see crowds, day after day, pressing into the house of God. Converts, real or apparent, multiply like the drops of the morning. Sinners, callous under the ordinary means of grace, are awakened. Christians are full of faith and joy; and the preacher holds the vast assembly in admiration by his bold and novel manner of exhibiting the truth, and the skilfulness of his movements. Painful doubts, indeed, are revolved in many a mind concerning the *machinery*; but the sensibilities become accustomed to the shock, and fear subsides into belief that the Spirit of grace is present, and that the *end* will sanctify the *means*. This is the bright side of the scene. But it has also a dark side. How many will lose their zeal when the exciting causes are withdrawn? How many will make a hasty and vain profession? How many churches will be prepared for disorganization, and the dismissal of their pastors, from the demand for the so called "revival preaching?" The long meeting at last closes. The chief agent retires. The crowd of strangers disperses. The sick and the exhausted seek for rest. The great congregation has dwindled away to its former size. The children born and cradled in the tempest grow languid in the calm. They have little relish for ordinary food, and crave the absent stimulus. What now is to be done? The *pastor*, if it were possible, must not imitate his *exemplar*. This would be fatal. The Evangelist himself, had he sufficient mental and physical strength, could not pursue his own measures in one congregation for a twelvemonth. And if the common means of grace are not adequate to *procure* the reviving influence of the Spirit, they are not adequate to *preserve* its reviving influence when pro-

cured by special means. We ask, then, what next? Who shall calculate on the benefit of ordinary medicine, after the most powerful has been exhausted<sup>f</sup>?

No wonder that the Bishop was zealous for the distribution of the Prayer-book, when he witnessed such results as the above from the neglect of it, or, as the following, from its conscientious use.

‘The circulation of the Prayer-book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well-organized and respectable Episcopal congregation subsists, where a year since there was not an Episcopal family; and many of the persons who compose it owe either their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer-book with which they had been unacquainted, and which was put into their hands<sup>g</sup>.’

As the outcry against Bishop Hobart ever was, that he was not ‘evangelical,’ it is due to him to put here upon record his claim to that title. It is taken from the *Christian Journal* of this year, being editorial, and headed

#### ‘EVANGELICAL PREACHING.

Those truths of the Gospel which characterize it as a *system of faith*, distinct from a *code of morals*, as a dispensation of mercy to man, through a Redeemer, may be considered as *evangelical*—as those truths which denominate it “glad tidings.” The most cursory reader of the New Testament must perceive that the following truths are inculcated in every part of this sacred volume:—That man is in a fallen and corrupt state; that JESUS CHRIST, the Son of God, has made atonement for the sins of man; that through the merits of CHRIST only can guilty man be justified;

<sup>f</sup> Extract from article in the ‘Literary and Theological Review,’ by Rev. W. Mitchell, of Rutland, Vermont.

<sup>g</sup> Journal of Convention, 1818, p. 21.

that by the grace of the HOLY SPIRIT only can corrupt man be sanctified; that while the atonement of CHRIST is the *meritorious* cause of salvation, repentance and faith producing holy obedience, are the indispensable *conditions* of salvation, without which no man to whom the Gospel is preached will be saved; and that, in the exercise of repentance and faith, the merits and grace of CHRIST are applied to the believer, to his justification and sanctification, through his union with the Church, the mystical body of CHRIST, by the participation of its sacraments and ordinances dispensed by its authorized ministry<sup>h</sup>.

In concluding his address to the Convention he enlarged on the two points ever nearest his heart—missionaries to spread the Church wide, and a theological seminary to lay its foundations deep.

‘But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited. I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of labourers to enter on the work. The indispensable importance of a theological seminary, and of provision for missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church, were not, as they are, greatly inadequate to supply all the situations where their labours might be profitably exerted, a theological institution would be necessary, as the best and the only effectual means of furnishing our candidates for Orders with those acquirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been tenfold greater, if we had enjoyed adequate means of theological education, and of missionary support.

To these objects then, my brethren of the clergy and laity, let

<sup>h</sup> ‘Christian Journal,’ January, 1818, p. 31.

me direct your zealous efforts, and beseech you unceasingly to direct the efforts of all over whom you may have any influence. Your Church *needs* all your affection, all your zeal, and all your pecuniary means : and she *deserves* them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of men ; and faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow men<sup>i</sup>.'

<sup>i</sup> Journal of Convention, 1818, pp. 21, 22.

## CHAPTER XX.

*A. D. 1819. Æt. 44.*

Letter from Rev. H. H. Norris—Mant and D'Oyley's Family Bible—defects—Bishop Hobart's Labours in it—General Views of a Bible Commentary—Bishop Hobart in retirement—Visit to the Short Hills—His Occupations—Second Visit to the Oneidas—Address to the Convention—Influence of a Gift of a Prayer-Book—Charge to the Clergy—'The Churchman'—Extracts on the 'Liberality of the Age'—Resignation of the Charge of the Diocese of Connecticut—Consecration of Bishop Brownell.

THE following year, 1819, brought with it, not only its usual burthen of labour, but a large increase, in the republication and enlargement of Mant and D'Oyley's great Family Bible. This is alluded to in the following letter, from Rev. H. H. Norris, of Hackney, London.

FROM REV. H. H. NORRIS.

*' Grove-street, Hackney, April 18th, 1820.*

Right Rev. and dear Sir,

The books with which you have favoured me, in some measure conveyed the information which I looked for from your own pen, and they may be pleaded with unanswerable evidence as an excuse for your not using it more punctually to your correspondents. I rejoice to see the Church of CHRIST, with no other aid but its own spiritual energies, so efficiently answering all those great purposes for which it was constituted by its divine Founder. I survey, with especial delight the American edition of our Family Bible, and your own, by the additional notes interspersed among those of the English edition.

I hope you will be more copious in your additional notes, when you come to the gospels; as there, I think, we are particularly

scanty and superficial. Some of the old English divines might well be exchanged for the modern. I rejoice to see, also, that you have bodies of young men incorporated in your religious societies, and that in these societies, the genuine Christian principles are so well defined and supported; that your Church is spreading together with the spread of your population; and that so much zeal is called forth in the prosecution of all these important objects; but above all, I rejoice in your Convention, and in the wisdom which governs all its deliberations.

You will expect to hear from me what our present circumstances and exertions are. Alas! our great grievance is, that we have not, like you, a convention. Our convocation is only the pageantry of what formerly so materially contributed to the purity and consolidation of the Church. It is probably true that infidelity has been most extensively propagated, and with too abundant success, among the lower orders, especially in our thickly-peopled manufacturing districts; and that they have been bereft of all hopes and fears of an hereafter, that they might be let loose from all moral restraint, and be prepared for those desperate acts of violence which their seducers must find hands to perpetrate. But there is amongst us what has been very happily described as the quiet good sense of Englishmen, which, without showing itself, still retains a mighty influence, and diffuses its correctives in streams as copious and as diffusive in their currents as those in which the poison flows. Our Society for Promoting Christian Knowledge has been gradually advancing itself in power and influence, as the sons of confusion have been spreading their seductions; and when I tell you that we put in circulation, in the year ending at our last audit, upward of one million four hundred thousand Bibles, Prayer-books, and religious tracts, by much the larger portion dispersed at home, you will at once see how powerful an antidote is in regular diurnal application against all the evil working among us.

It is true, that during the tremendous convulsions occasioned by the French Revolution, the attention of government was engrossed by the dangers menacing us from without, and had no leisure to exercise domestic vigilance. It is true, that a sort of generalized religion has been diffused very extensively, but sound Churchmanship, as well in faith as discipline, has had a stimulus given to it by these defections. The battle between faith and

indifference, and unity and amalgamation, has been well fought; and as far as rational conviction goes, the former, in both instances, have triumphed over their assailants; and most certainly the present and the rising generation have been stimulated by the conflict, to acquire the ability to give a much more satisfactory reason for the faith that is in them, than the generation to which they succeeded.

Our universities, Oxford especially, have been repairing the decays of discipline and of the requisite knowledge for their degrees; and a competent knowledge of the evidences and principles of Christianity is made indispensable to every one. There is a great deal of lost ground to recover, and a great deal of mischief to be warded off and neutralized; but this conviction is both forcibly and extensively awakened. Our only solid foundation is the making it appear that we are what we profess to be, the genuine Church of CHRIST; that we hold forth the true light, and walk worthy of our vocation. This conviction is operating widely amongst us, and there is a growing interest taken in the study of theology, and workmen that need not be ashamed are multiplying.

But after all, amidst the fluctuations of hope and fear for the political ascendancy of the Church, which cannot fail to agitate every reflecting man, as he surveys alternately what is doing to strengthen the Establishment, and what to undermine it; still, as a spiritual body, the prospect most certainly is progressively brightening; and if called to suffer, my confidence is, that grace will be given her to witness a good confession, and that to those who have eyes to see it, she will be more glorious under persecution than with the honours which now constitute her earthly splendour.

I remain,  
With great respect and affection,  
Very truly yours,  
H. H. NORRIS.'

The republication above referred to was a labour of no ordinary magnitude, and gave employment to the Bishop's pen and leisure moments for near five years, being begun in 1818, and completed, in sickness and sorrow, at the

moment of his embarkation to Europe, in 1823. Of this voluminous work, 'more than a third part of its very copious notes,' say the publishers, 'are the result of his untiring labour.'

It would, perhaps, have been better could the whole have been recast by him. The original was a work, not only too hastily done to be critically well done, in what it proposed to do, but also wanting somewhat of unity and spirituality, from the very principle on which it went, of being a selection from the thoughts of many, Bishop Hobart saw and felt these deficiencies; for the correction of the first, supposing he had the scholarship, he certainly had not the time, neither did he regard it as its most serious defect; it was one that touched the scholar rather than the Christian. But, to the supply of the latter want, he sedulously devoted himself, and was thus enabled to give to the commentary, what before it could scarcely be said to have, a *practical* character; such as alone could fit it to be what it claims to be, 'a Family Bible.'

Like all other services, which involve only industry and sound judgment, this labour of Bishop Hobart has never received its due meed of praise. It is not to be denied, however, that the field is yet open to improvement. Such a commentary as is needed, for the daily use of private Christians, is still among the 'desiderata' of practical theology. Would it were not so: for its influence to good would be incalculable—but what it should be is a task easier to conceive than to execute. It needs, for its performance, both plurality and unity—the minds of many, and the governing mind of one—it must have scholarship, and yet be above it—giving the wheat without the chaff of human learning. It must be deep without being abstruse, and familiar without being common-place. It must have variety of thought without opposition of sentiment, and uniformity of doctrine without tediousness of repetition; free, alike, from the mannerism of a single commentator and the distraction of many. It must gather its materials from a thousand sources, and yet cast them

into one mould, and that mould bearing the impress of one master mind, and that mind itself moulded upon the living truths of the Gospel, imbued with its spirit, sanctified to its service, and devoting the unbroken energies of a life to this noblest of all labours. Thus, and thus alone, with prayer to him who enlightens, and trust in him who strengthens, may be built up, out of the materials which God hath given, in his word and in his works, a spiritual temple to the glory of the Redeemer, and the salvation of the sinner; bringing aid to the learned, admonition to the thoughtless, and refutation to the infidel. But whence shall such a mighty work proceed? May we not hope, that among the riper fruits of our General Theological Seminary this will be one—the crowning debt of the Church to that noble institution to which it already owes so much. Learning, piety, and talent are already there. Its library, under the bounty of Churchmen, is rapidly growing to what is needful for such a task. What then is wanting, but some wise endowment that shall furnish to some fit mind the adequate means of learned leisure, and sole devotion to this great work—which, completed, would be the greatest human gift the learning of the Church to the laity could give, as well as the greatest, the laity can from the Church receive.

Bishop Hobart's name and reputation were now widely spread. Among the pleasing evidences of it may be reckoned the voluntary correspondence of many wise and good Christians in foreign countries, especially in the Church of England. The following may be added to those already given.

FROM REV. J. H. SPRY.

*‘ Birmingham, England, March 20th, 1819.*

Right Rev. Sir,

Some apology is due to you for the liberty which, as a perfect stranger, I take in addressing you; but as I cannot resist the opportunity afforded me, of sending this letter by a confidential friend, who is on the point of sailing for Philadelphia, to express

the very sincere respect and admiration which I feel for your character, and your exertions in support of the Apostolic Church, in which you hold so important a station.

It is but common gratitude in me, who have derived so much benefit as well as satisfaction from your labours, thus to return you my thanks ; and at the same time permit me to request your acceptance of the accompanying volume, in which I have humbly endeavoured to contribute my mite to the support and defence of the truth. In the present dangerous days, when the enemies of the Church are combining on all sides against her, it is highly desirable that she should derive all possible benefit from the associated labours of her friends ; and it would be an event most beneficial, most desirable, could some regular channel of communication be opened between the zealous members of your Church and ours. On this subject I believe my excellent friend, Mr. Norris, of Hackney, has already addressed you ; and I hope you will allow an humble individual like myself, to add that I shall be most happy in any way to further so good a work.

Humbly praying that the great Head of the Church may pour down his blessings upon you, and all whom he has called to bear rule in his spiritual kingdom, in every quarter,

Believe me, Right Rev. Sir,

Your very faithful and humble servant,

J. H. SRRY.'

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Retirement, 'that pleasure of kings, and choice of philosophers,' was what Bishop Hobart, with all his love for it, could seldom enjoy. His rural retreat in the hills has been already mentioned. Occasional retirement to it not only was a needful repose to a mind and body always overworked, but also one of those high positive gratifications which those, only, who had an opportunity of witnessing him in it, could fully appreciate. This was a privilege which fell to the lot of his biographer in the summer of the present year (1819.) He then made his friend and bishop a visit at his 'lodge in the wilderness,' in his way to his own summer cottage at Hyde Park.

It was a spot of little external pretension, but great

rural beauty, and commanding a noble view over a varied and broken foreground of wooded country, into the level and fertile plains beyond, of lower Jersey, until the spires of the city of New-York were seen dimly rising in the distance, about fifteen miles removed ; and among the objects there seen, though not by the eye distinguishable, was the very window of Bishop Hobart's early attic study, out of which his eye had rested with delight, twenty years before, on these same shady hills, in which he was now reposing.

None but they who have seen Bishop Hobart in this rural solitude, in the bosom of his family, can fully appreciate the native, childlike simplicity of his character. He was the youth in gaiety—the very boy in his capacity for enjoyment. The budding flower and the setting sun, the chirping bird, the summer cloud, or the bright rainbow that tinted it, were all to him, as it were, fresh and new. He gazed, or he listened, not so much with the rational reflecting pleasure of the man, as with the warm-hearted delight of the child ; and so lovely and unpretending was the display of it, that it was impossible to be with him without catching somewhat of his own simple-hearted enthusiasm. But thus is it ever with all true lovers of nature ; the language of the poet is that of the unsophisticated heart all the world over.

‘ My heart leaps up when I behold  
A rainbow in the sky ;  
So was it when my life began,  
So is it now I am a man ;  
So let it be when I grow old,  
Or let me die.  
The child is father of the man,  
And I would wish my days to be  
Bound each to each by natural piety.’

Nor were his country pleasures merely passive. In walking through his orchards, he pointed out to his guest

his various experiments for the renovation of the plum and the peach, fruits, at that time generally blasted by some unknown disease; and his nurseries of the locust, the most valuable of our trees for strength and durability, the seed of which he had procured of Dr. Bard, at Hyde Park, naturalized on his own grounds, and dispersed in his journeys throughout the Diocese, wherever he found poor parsons and glebe farms; leaving with them the seed instructing them in the cultivation of the tree, encouraging them to raise it, by telling them of its lovely shade, and rich scented flowers, and valuable timber, and how beautiful it would look around the doors of their rustic parsonage. Thus introduced by him, it is now to be seen in the extreme western and northern bounds of his Diocese; trees, from seed brought by the Bishop, being pointed out with pride, in many places, as the parent plant of all others in the neighbourhood.

Thus were some early locust trees pointed out to the writer, with tearful eyes, at the parsonage at Turin, Lewis county, by its then warm-hearted rector, after that he who had given them to him had gone to his rest. This mention of that neat rural dwelling, recalls a little incident that occurred there about this time, equally illustrative of the moderate wishes of its rector and the warm-hearted kindness of his bishop. Upon the Bishop admiring, as was natural, the little rural adornments around the house, on which the other as naturally prided himself, the latter exclaimed, 'O, Bishop, if I could but afford to lay out twenty dollars a year on its improvement, I should make it a perfect paradise.' 'Why, my good friend,' said the Bishop, smiling at the moderate sum at which even an earthly paradise was to be purchased, 'you shall have it a paradise—the money is yours.' It need hardly be added, he more than made good his promise.

Nor were these the only uses he made of his retirement. Solitude was with him the nurse of action, and he never failed to return from it better furnished for the race and contest of duty—with new vigour for whatever

was good, and with new plans and methods for attaining it.

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The Convention of this year (1819) met, for the first time, in Albany; like the last, it was largely attended, evincing the results of the unwearied labour of its Diocesan. The number of clergy in the Diocese seventy-three, of candidates twenty-one; an increase, from last year, of five in the former, and eleven in the latter. Among the visitations of interest recorded, was a second one to his Indian 'children,' that being the title by which, in their intercourse with him, they loved to be addressed.

'Among the pleasing circumstances which I noticed in my recent visitation, was the consecration of the Indian Chapel at Oneida, and the evidence of the continued zeal of Mr. Eleazar Williams, in promoting the interests of his Indian brethren. The young Onondaga chief, whom I mentioned in my last address as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New-York, and through the aid of the government of the United States, to attain his object <sup>a</sup>.'

On this occasion he held confirmation, also, in their forest church, confirming, of the native race, fifty-six, all of whom had been previously instructed and prepared for receiving it by 'brother Williams,' their teacher and catechist.

The last pang of wounded friendship was now to be borne, in the official publication to the Convention of the final sentence on him who had so long been his friend and associate; it is recorded in few words, and concludes with a certain emphatic brevity, as if some might have doubted his firmness in carrying the sentence into execution;— 'He has been degraded by me from the ministry.'

<sup>a</sup> Journal of Convention, 1819, p. 21.

The missionary cause he again pleads with his usual earnestness.

‘In my visitations of the Diocese, I have seen many places “white unto the harvest,” but there were no labourers to “put in the sickle.” I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances. Can you not supply us with missionary services, and thus establish among us the Church to which we are attached? And I have been compelled to depress their earnest desires by an answer in the negative <sup>b</sup>.’

Again—

‘My Brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to earth’s remotest ends; and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But having seen and felt, being perpetually called to see and feel the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—If the bounty of Episcopalians now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary and on Bible and Common Prayer-book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending in its purest form the kingdom of the Redeemer<sup>c</sup>?’

<sup>b</sup> Journal of Convention, 1819, p. 19.

<sup>c</sup> Journal of Convention, 1819, p. 20.

The power of the Liturgy in preserving, not only the forms, but the spirit of religion, in the absence of other means of grace, was a point, too, the Bishop often dwelt upon, for he often witnessed its happy exemplification. In his address of this year he notices two instances that had fallen under his own observation.

‘In the state of the church at Utica, I received a strong evidence of the beneficial effects of continuing the service in destitute congregations, by means of lay reading. That congregation for more than a year has been deprived of ministerial services ; and yet, by the judicious attention and exertions of some of their own number, who without interfering with the ministerial functions, kept the church open, by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury.

The church at Paris may be mentioned in confirmation of the same sentiment. That congregation was originally formed by Church people from the State of Connecticut ; and though, for between twenty and thirty years, enjoying only the occasional labours of the ministry, they have met every Sunday for worship ; and firm in their attachment to the distinguishing principles of the Church, they have not only remained in undiminished numbers, but have sent forth a small band, who now compose the congregation at Smithfield, in Lenox. I have often visited them in their humble edifice, of the dimensions and appearance of a school-house, and witnessed and enjoyed the primitive order and devotion with which they offered their supplications and praises. I recently visited them, and enjoyed the same scene, under circumstances more inspiring, in the neat and commodious edifice which their pious liberality, humble as are comparatively their means, has erected<sup>d</sup>.

To these the author is tempted to add two other instances illustrative of the blessing that may attend the *gift* of a Prayer-book. It is not a little singular, that two

<sup>d</sup> Journal of Convention, 1819, pp. 21, 22.

of our living bishops were made Churchmen, in their youth, by such a present. The first is thus related by Bishop Doane.

‘A young man, a graduate of one of our Southern colleges, was elected to a tutorship. As tutor, it was his duty to conduct the morning devotions of the chapel. He was not then a religious man. As he himself told me, he did not know how to pray. It was a most irksome, and it must be feared, an unprofitable task. A friend had compassion on him, and gave him a Prayer-book. It was the first that he had ever seen, and it rendered that easy, which before was difficult and unsatisfactory. I know not how long after this it was that he attached himself to the Episcopal Church. But I know that that young man is now the Bishop of Tennessee.’

Of the second, the story will not be deemed out of place, inasmuch, as the receiver of it afterward became to Bishop Hobart a son by marriage, and, as the present writer was the giver of it, he will tell it in his own words.

Somewhere about the year 1810, while travelling through bad roads and new settlements, in one of the northern counties of the State of New-York, the carriage broke down, and the travellers took refuge, while it was repairing, in a small, but neat, neighbouring farm-house. On quitting their temporary shelter, the author presented to the son of their hostess, a pleasing boy of some ten or twelve years of age, a Prayer-book he chanced to have with him, as some acknowledgment of the kindness with which they had been received.

Years rolled on, and the trifling incident had long been forgotten by the giver, when he was one day courteously addressed, while travelling in a steamboat on the Hudson, by a young student of divinity from the Seminary. Upon the author's evincing that his new acquaintance was unknown to him,—‘Sir,’ said the young man, ‘you ought to know me, for it was you that made me a Churchman. The Prayer-book you gave me (he here recalled the circumstance) made me what I am. My mother had been

brought up in the Church, but our removal to the new settlements had long separated us from it; that Prayer-book renewed her love for the Church and awakened mine.'

Little more need be told. The course begun under such happy auspices, with God's blessing, went on and prospered, and that youth is now one of the firmest pillars of our American Church—the Right Rev. Bishop (Ives) of North-Carolina. In thus making use of his name and story, the author feels secure of his forgiveness on the score of the good cause it is brought to advance.

The Bishop's address concludes with an earnest exhortation to ministers to preach the Church in connection with the Gospel. He is to preach the doctrines of the sinfulness and guilt of man, and of his salvation only through the merits and grace of a Divine Mediator; for that is the cardinal duty of the Christian minister, without which his preaching would be but 'sounding brass and a tinkling cymbal;' but then he is further to preach communion with the mystical body of CHRIST, through union with his visible Church.

'This may not, indeed, be the path which will conduct him to that praise which cometh from men: they will often rank these distinguishing principles among the non-essentials of Christianity, the things of indifference which contracted and deluded bigots alone will inculcate or receive. It will not obtain for him the praise of that *liberality* which is the idol to which the world (for the world must always have an idol) is now rendering homage. But he can humbly trust that it will secure for him the approbation of that Master by whom he and the world are to be judged; and supported by this confidence, he can rise superior to the plaudits of the world, and to its scoffs and its persecutions. For he believes that in inculcating the distinguishing principles of his Church, in union with those great doctrines which are common to the body of professing Christians, he fulfils his momentous duty of "seeking for CHRIST's sheep that are dispersed abroad," and of

bringing them into that “fold in which they will be saved through CHRIST for ever.”

Brethren of the Clergy,—the Christian minister who is emulous of the praise of men, need not covet, in the judgment of him who addresses you, a higher commendation than that which is bestowed on Bishop Horsley by the profound scholar and eminent prelate, who is now carrying the light of our apostolic Church to the regions of the East, Bishop Middleton—that he ran “a glorious though unpopular career in an heretical and apostate age.”

But after all, to the Christian minister, how poor is the praise of men—wherein is it to be accounted of? “There is One that judgeth him, even the LORD<sup>e</sup>.”

In addition to his address to the Convention, Bishop Hobart again delivered a ‘Charge’ to the clergy, being the third addressed to them; this appeared in print immediately after, under the title of ‘The Churchman; his Principles stated and defended;’ and is, unquestionably, one of the most eloquent he ever delivered. To Bishop Hobart this year was, in truth, a crisis, and he felt it to be so. His *opposition* to Bible Societies, as his views in relation to them had been falsely termed, had raised against him a perfect hue and cry, of ‘bigotry’ and ‘illiberality.’ Under the dread of unpopularity, or led away by the current of excitement, some, among Churchmen, fell away from him; many stood aloof and were silent; few gathered round him in full sympathy and confidence. It was such an emergency as throws a man upon his principles, and, it may be added, tries them too. He, therefore, came forth upon the subject with more than his usual fearlessness, and the whole ‘Charge’ may be safely commended to the reader as a most eloquent and triumphant defence of the unpopular course he had chosen. While others boasted of the times as being the ‘AGE OF LIBERALITY,’ he exhibited it as the AGE OF INDIFFERENCE, and pointed out how such result must neces-

<sup>e</sup> Journal of Convention, 1819, p. 23.

sarily follow whenever Christians extend to opinions that charity which, in its true sense, has reference only to men. 'Such a principle,' said he, 'Churchmen cannot adopt, without *treachery to the Church and to their Master.*'

After an exposition of the ministry of the Church, as connected with the Episcopal order, he goes on to add, in the lofty tone of one who feels that he fights against the multitude.

'These opinions may not now be popular. And yet they *were* popular; they were the only principles recognised in those ages when Christian faith was most pure, Christian morals most holy, and the Christian Church most united. For the three first centuries the Christian Church knew no other opinions. Opposition to them is of modern origin. The Christian fathers inculcate them in every page of their writings. We hold them, my fellow Churchman, with "the goodly company of the apostles," and with "the noble army of martyrs." Let not Papal advocates, asserting those claims of Papal supremacy, of which the primitive fathers uttered not a word, drive us from *Episcopacy, the true principle of Church unity*, into the usurped domains of the Bishop of Rome. Let not the clamours of our Protestant brethren, who are unfortunately destitute of the primitive bond of Church union in the order of bishops, intimidate us from avowing and acting on the principle which the Churchman in every age has avowed and acted upon; and which one of the first bishops of the Christian Church, a disciple of an apostle, the venerable martyr Ignatius, lays down, "Let no man do any thing of what belongs to the Church without the bishop<sup>f</sup>."

During the course of this year, (1819,) he was assisting at two consecrations; the first was in the city of Philadelphia, February 11th, of the Rev. Philander Chase, D. D., for the newly-constituted Diocese of Ohio. The second was, on 27th October, in the city of New-Haven, of the Rev. Thomas C. Brownell, at the time an

<sup>f</sup> Charge to the Clergy, 1816, p. 29.

Assistant Minister of Trinity Church, New-York, for the vacant Diocese of Connecticut. By this act the duties of Bishop Hobart toward that Diocese were closed.

In resigning to the Convention his temporary charge, which he did immediately after the act of consecration, Bishop Hobart alluded, in eloquent and feeling terms, to the individual into whose hands, as their permanent Diocesan, he was now to deliver it; one who, as his presbyter and immediate assistant, 'had long enjoyed that confidence which his virtues and his talents merit,' and who, he adds, 'will now accept my earnest prayers that the blessing of that Divine Master who has this day received his vows, may attend him in that arduous sphere of duty upon which he now enters.'

The Rev. Dr. Bronson then followed in behalf of the Convention, addressing their new Diocesan, and was answered by him as a Christian must ever speak under a right sense of so great a spiritual responsibility as is involved in that office. This imposing and affecting scene closed by all uniting in that holy communion, which is the choicest emblem of brotherly love, as well as channel of all Christian graces.

In closing the notice of this temporary charge of Bishop Hobart's, the following incident may be mentioned as illustrative of his promptness and decision of purpose whenever principles were concerned, however painful the decision; no wonder, too, that he should be so anxious on the score of the fitness of candidates for the ministry, when he found it so difficult to manage with unworthy members.

Among the clergy of the Diocese of Connecticut, during its vacant Episcopate, was one<sup>g</sup>, whose orders having been obtained, from Bishop Provoost of New-York, through the means of forged certificates, was subsequently revoked, and himself degraded by an act, in

<sup>g</sup> Ammi Rogers.

the absence of diocesan authority, of the united House of Bishops. In defiance, however, of their jurisdiction, to which he was amenable, perhaps, rather by courtesy than canon, he continued to officiate, and his congregation to sustain him in his contumacy. From a willingness, as the Bishop thought, to submit themselves to Episcopal authority, but, as the event proved, to entrap him into some recognition of their irregular pastor, the Vestry addressed to Bishop Hobart a request that he would include their church in his annual visitation of the Diocese; he promptly replied in the affirmative, but added, that it must be as a *vacant* Church.

He went accordingly, reaching it at the prescribed hour of service, but, on alighting from the carriage, at the church door, was received by the preacher himself in his sacerdotal robes, surrounded by the leading persons of the congregation. The decision to which he found himself thus suddenly called, was a painful as well as a critical one—legal rights he there had none—if he entered the church, he placed himself within the power of its unworthy occupant—to withhold the services he came to give seemed to be unchristian—to proceed with them was to sanction high disorder. His choice was quickly made—he returned to his carriage. It was a mark of condemnation which went beyond admonition. Some, indeed, cried out against it as harsh and unchristian, but it awakened the majority to a better judgment; and they soon after they dismissed their irregular and undeserving minister.

It is due to the Bishop's memory, as well as to the feelings with which his name is still cherished in the Diocese, to record the acknowledgment then made of his services in it.

#### TO BISHOP HOBART.

'Right Rev. and dear Sir,

We have the honour to tender you the thanks of the Convention of the Protestant Episcopal Church in the Diocese of

Connecticut, for those temporary services which are this day terminated by the consecration of the Rev. Dr. Brownell to the Episcopate of this Diocese.

In performing this duty you will permit us to express the high sense entertained by the Convention, by ourselves, and by the Church generally, of the distinguished benefits which have resulted from your provisional connection with the Diocese. When we reflect on the sacrifices which you made, and the labours which you incurred, in adding the care of the Church in this State to the arduous duties which devolved on you, in the large and extensive Diocese of New-York; when we consider that the sacrifice was made, and these labours undertaken, without any view to pecuniary compensation; and when we call to mind the eminent services which you have rendered, the new impulse which your visitations have given to our zeal, and the general success which has attended the exercise of your Episcopal functions, we feel bound to offer to the great Head of the Church and supreme Disposer of all things, our sincere and heartfelt acknowledgment of the distinguished blessings which he has been pleased to confer upon us, through the medium of your services. We shall ever cherish a grateful recollection of these services. And although we are no longer connected by official ties, we indulge a hope that there may be no diminution of the friendship and affection which have grown out of your occasional visitations among us.

Accept, Right Rev. and dear Sir, from ourselves personally, and from the body in whose behalf we address you, the assurances of our highest respect; and permit us to add, that it is with sentiments of the most cordial esteem that we bid you an affectionate farewell.

HARRY CROSWELL,  
NATHAN SMITH,  
S. W. JOHNSON.

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With this record the author must terminate, for the present, at least, the 'Professional Years' of Bishop Hobart. Though not all; they comprehend, certainly, the most active and energetic, because the most healthful portion of them. Within a short period after the date at which they here close, symptoms of a failing constitution

began to appear in him, which resulted, after a time, in such severe and repeated attacks of disease as to render necessary, not only a voyage to Europe, but a long sojourn there, as the only chance of restoration to health. Four years of renewed official energy followed his return; but it was the energy of the sword wearing out its scabbard, or, to use language more just and appropriate to the Christian, it was the energy of a soul that laboured the more earnestly in proportion as it felt that its days of labour were numbered. One touching speech of his, illustrative of this feeling, the author cannot but here anticipate. On parting from his home, on that visitation from which he did not live to return, in answer to the anxious and oft expressed fears of his wife, that he was 'doing too much,' his simple and touching reply was, 'How can I do too much for that compassionate Saviour who has done so much for me?'

Whether the narrative of those 'Closing Years' shall be added to the present, depends on the estimate that may be made by the author of the good to be effected by its publication, and that again must be predicated upon the reception of the present volume. It has grown to a bulk far beyond the author's original intention, and, doubtless, labours under many defects both of matter and arrangement which more leisure might have enabled him to amend. Such as it is, however, he puts it forth, in the humble trust that it may subserve, in some small degree, that good cause to which the life it commemorates was so wholly devoted. But he has a further hope, though one of minor importance,—it is, that it may prove to others, in its perusal, what it has been to him in preparing it, no unwelcome labour, or, at any rate, labour made light and profitable by the nearer contemplation it affords of the generous heart, and warm affections, and ardent piety, and intrepid faithfulness, of such a man and Christian as JOHN HENRY HOBART.

## APPENDIX.

### FROM DR. BERRIAN'S MEMOIRS OF THE LIFE OF BISHOP HOBART.

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IN the year 1823, Bishop Hobart visited Europe, and returned to New-York in October, 1825, when he was received with so warm a greeting, that his heart melted within him; for the cordial congratulations of all seemed to confound the degrees of affection towards him, and each one whom he met appeared like a dear and personal friend.

The remainder of Bishop Hobart's life was spent in the active and unwearied discharge of his important duties; but though it was full of usefulness, yet there was nothing in it which seems to call for any especial notice, or which would be likely to interest the general reader. From the rapid growth of the Church, his labours were constantly increasing, but with renewed health, with buoyant spirits, and greater energy than ever, both of body and mind, he went through them with such ease and cheerfulness as led us all to hope that they might long be continued, when, in the inscrutable providence of God, they were about to be closed for ever. He left the city in the month of August, 1830, on his visitation of the Diocese. The last occasion on which I was with him, was at the communion. How often and how fondly does my mind revert to that hallowed hour! How little did I think that I should see him no more, until the eternal supper of the Lamb!

In the early part of September I received a letter from the Rev. Dr. Rudd, informing me that the Bishop was

ill at his house, and requesting that either his son, Dr. Hobart, or myself, would come immediately to Auburn. It was thought that there was nothing alarming in his case, and that he was even in a state of convalescence. His son, however, aware of the insidious nature of the autumnal fevers in that part of the State, was not without a degree of apprehension, and pursued his journey with the utmost haste. The accounts continued to be encouraging for a day or two, but as soon as it was found that an unfavourable change had taken place, I immediately followed him. Knowing that the Bishop had repeatedly recovered from similar attacks, and trusting in the strength of his constitution, I still clung to the hope, that a life so dear and valuable to us all might once more be spared; but in each stage of my journey, with every successive rumour, it grew fainter and fainter, and before I had reached the end of it, I met the messenger of death——without the last look or parting blessing, which I had been hastening to receive. The agony of that moment can never be surpassed.

I will not dwell upon the circumstances of his dying hours, which, though soothed by filial attentions and the offices of friendship, were still in the absence of so many who were dear to him, peculiarly affecting; nor can any language express the profound and universal grief which was felt at his death. But it is consoling to know that it was a blessed conclusion to a well spent life, serene, and holy, and happy; that it was marked, with the humility, the devotion, the faith, and the hope of the saints, whose death is *precious in the sight of the Lord*, and that the Church which he so long edified by his labours, has still reason to rejoice in their consummation at his bright and glorious example. Bishop Hobart died in the fifty-fifth year of his age, leaving behind him a widow, three sons, and four daughters. His remains were brought from Auburn, and deposited beneath the chancel of Trinity Church. In a recess behind it, a large and splendid monument has been erected to his memory, which is beautifully and

tastefully adorned, in basso-relievo, with an emblematical representation of the hopes and consolations of religion, on which there is the following inscription:—

BENEATH THIS CHANCEL REST THE MORTAL REMAINS OF  
JOHN HENRY HOBART,  
RECTOR OF TRINITY CHURCH, IN THIS CITY,  
BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF  
NEW YORK ;  
BORN IN PHILADELPHIA, SEPTEMBER XIV. MDCCLXXV.  
DIED, DURING A VISITATION TO THE WESTERN PARTS OF HIS  
DIOCESE, IN AUBURN, SEPTEMBER XII. MDCCCXXX.  
THE VESTRY, IN BEHALF OF THE ASSOCIATED CONGREGATIONS OF  
TRINITY CHURCH,  
HAVE CAUSED THIS MONUMENT TO BE ERECTED  
IN MEMORY OF THE PUBLIC SERVICES, PRIVATE VIRTUES, AND  
CHRISTIAN GRACES OF THEIR BELOVED AND LAMENTED  
PASTOR ;  
IN TESTIMONY OF THEIR RESPECT FOR THE WISDOM, ENERGY,  
AND PIETY OF THEIR REVERED  
DIOCESAN ;  
IN HONOUR OF THE FAITHFUL AND VALIANT  
“SOLDIER OF CHRIST,”  
WHO, ON ALL OCCASIONS, STOOD FORTH THE ABLE AND INTREPID  
CHAMPION OF THE CHURCH OF GOD.

THE END.







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